



## NOTICE.

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The TWENTY-SEVENTH ANNUAL CONVENTION of the DIOCESE OF ILLINOIS, will be held in THE BISHOP'S CHURCH, Chicago, on Wednesday, the 14th day of September, A. D. 1864.

CHARLES A. GILBERT,

*Secretary of the Convention.*

# JOURNAL

OF THE

TWENTY-SEVENTH

## Annual Convention

OF THE

DIOCESE OF ILLINOIS.

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1864.

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# JOURNAL

OF THE

TWENTY-SEVENTH ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

DIOCESE OF ILLINOIS,

HELD IN

THE BISHOP'S CHURCH, CHICAGO,

SEPTEMBER 14 AND 15, 1864.

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CHICAGO:  
PRINTED FOR THE CONVENTION.

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1864.

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S. P. ROUNDS,  
Printer, 46 State St., Chicago.

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# LIST OF THE CLERGY OF THE DIOCESE OF ILLINOIS,

FOR THE CONVENTION OF 1864.

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- RT. REV. HENRY JOHN WHITEHOUSE, D. D., Bishop of the Diocese, and President of Jubilee College, Chicago.
- REV. ALBERT, CHARLES H., Rector of St. Paul's Church, Kankakee.
- REV. ALLEN, STEPHEN T., Rector of Trinity Church, Aurora, and St. John's Church, Naperville.
- REV. ARVEDSON, PETER, Deacon, Officiating in St. John's Church, Algonquin and Dundee.
- REV. BENEDICT, THOMAS N., Rector of Christ Church, Ottawa.
- REV. BENSON, JOHN, Rector of Calvary Church, Farmington, and Christ Church, Limestone.
- REV. BISHOP, HIRAM N., D. D., Rector of St. John's Church, Chicago.
- REV. BREDBERG, JACOB, Rector of St. Ansgarius' Church, Chicago.
- REV. BRITTAIN, WILLIAM, Missionary at Jonesboro, DuQuoin and Carbondale.
- REV. BRODNAX, WILLIAM, M. A.,\* Officiating in Peoria.
- REV. BRUCE, CALEB A., Officiating in Pittsfield and Rushville. P. O. Lewistown.
- REV. CARPENTER, SAMUEL T.\*
- REV. CAUCH, JOHN, Deacon, Officiating in the Church of the Advent, Marengo.
- REV. CHASE, PHILANDER, St. Luke's Church, Wyoming. P. O. Princeville.
- REV. CHASE, SAMUEL, D. D., Vice-President of Jubilee College, and Chaplain of 11th Regt. Illinois Cavalry.
- REV. CHENEY, CHARLES E., Rector of Christ Church, Chicago.
- REV. CLARK, ANSON,\* Residing at Dement.
- REV. CLARKE, CHARLES P., Rector of St. George's, Utica. P. O. Ottawa.
- REV. CLARKSON, ROBERT H., D. D., Rector of St. James' Church, Chicago.
- REV. CLOVER, LEWIS P., D. D., Rector of St. Paul's Church, Springfield.
- REV. COE, JAMES W., Rector of St. Luke's Church, Dixon.
- REV. COOPER, WILLIAM H.,\* Agent for Freedmen's Aid Society. P. O. Chicago.
- REV. COWELL, SAMUEL, Officiating in St. Paul's Church, Manhattan. P. O. Lockport.
- REV. CUMMINS, GEORGE D., D. D., Rector of Trinity Church, Chicago.
- REV. DEWOLF, ERASTUS, Rector of the Church of the Redeemer, Wilmington.
- REV. DRESSER, CHARLES, D. D.,\* Residing in Springfield.
- REV. DRESSER, DAVID WALKER, Rector of St. Paul's Church, Carlinville, and St. Peter's Church, Chesterfield.
- REV. FOSTER, JOHN, Rector of St. Peter's Church, Sycamore.
- REV. FREEMAN, LYMAN N., Rector of St. Stephen's Church, Chicago.
- REV. GILBERT, CHARLES A., Rector of Christ Church, Joliet, and St. John's Church, Lockport.
- REV. GOODALE, SAMUEL,\* Residing in Geneseo.
- REV. GREEN, JONAS, Deacon, Missionary at Manteno, Monee, etc., I. C. R. R. P. O. Chicago.
- REV. GREENE, WILLIAM, Rector of Trinity Church, Geneseo.
- REV. GRISWOLD, ASA,\* Residing in New York.

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\* Not entitled to seat in Convention.

## List of the Clergy of the Diocese of Illinois, for the Convention of 1864.

- REV. HAGER, ELIJAH W., Rector of the Church of the Holy Communion, Chicago.  
 REV. HESTER, HENRY T., Rector of St. Andrew's Church, Farm Ridge.  
 REV. HUTCHINS, BENJAMIN,\* Residing at Albion.  
 REV. JENKS, GEORGE H., Rector of Trinity Church, Polo.  
 REV. JONES, S. RUSSELL, Rector of the Church of the Ascension, Chicago.  
 REV. JUNY, FREDERICK A.,\* Residing in Kentucky.  
 REV. KERFOOT, RICHARD T.\*  
 REV. LABAGH, ISAAC P.,\* Residing in Cairo.  
 REV. LOCKE, CLINTON, Rector of Grace Church, Chicago.  
 REV. LYLE, THOMAS, Rector of the Church of the Redeemer, Cairo.  
 REV. MAGILL, MATTHEW, Rector of St. Paul's Church, Peru.  
 REV. McCULLOUGH, J. W., D. D., Rector of St. Paul's Church, Alton.  
 REV. MCGOWAN, JAMES S., Deacon, Officiating in Belvidere.  
 REV. MITCHELL, WILLIAM, M. D., Rector of St. Mark's Church, Chester.  
 REV. MITCHELL, THOMAS W., Rector of St. John's Church, Gillespie.  
 REV. MORRISON, THEODORE N., D. D., Rector of Trinity Church, Jacksonville.  
 REV. NASH, FRANCIS B., Rector of St. Jude's Church, Tiskilwa, and Zion Church, Providence.  
 REV. NIGLAS, JOHN,\* Residing in Peoria.  
 REV. OSBORNE, JOHN WESLEY, Missionary at Arcola, Bement and Edgewood. P. O. Chicago.  
 REV. PARK, ROSWELL, D. D.,\* Principal of Immanuel Hall, Lake View. P. O. Chicago.  
 REV. PEDELUPÉ, JOHN B. M., Missionary at Paris, Shelbyville, and other places. T. H. and A. R. R.  
 REV. REYNOLDS, WM. M., D. D., Rector of St. Paul's Church, Warsaw.  
 REV. ROBERTS, WARREN H., Rector of Grace Church, Galena.  
 REV. RYALL, ROBERT,\* Residing in Missonri.  
 REV. SAYRES, GEORGE, Rector of Grace Church, Rock Island County.  
 REV. SMITH, THOMAS, B. D.,\* Proprietor of *The North Western Church*, Chicago.  
 REV. SMITHETT, WILLIAM T., Rector of Emmanuel Church, Rockford. Officiating in Tremont.  
 REV. STEEL, WILLIAM M.,\* Residing at Hamlin, McLean County.  
 REV. STREET, GEORGE C., Minister of St. Mark's Church, Geneva. P. O. Chicago.  
 REV. STRONG, HENRY N., D. D., LL. D., Rector of St. John's Church, Quincy.  
 REV. THAYER, OSCAR B., Deacon, Minister of Grace Church, Sterling.  
 REV. TOTTEN, SILAS, D. D., Rector of St. John's, Decatur.  
 REV. TREWARTHA, ROBERT, Deacon, Minister of St. Paul's Church, Lee Centre.  
 REV. TRIMBLE, JOHN, JR.,\* D. D., Residing in Chicago.  
 REV. TUTTLE, EDMUND B., Post Chaplain at Camp Douglass.  
 REV. UNONIUS, GUSTAF,\* Residing in Sweden.  
 REV. VANDYNE, CHARLES H., Rector of Christ Church, Waukegan.  
 REV. WELDON, SALMON R., Rector of Zion Church, Freeport.  
 REV. WELLS, ALBERT E.\*  
 REV. WEST, JOHN R., Missionary and Instructor in Jubilee College.  
 REV. WOODWARD, JAMES A.,\* Residing at Farm Ridge.

## RESIDENT IN THE DIOCESE.

- REV. CRACRAFT, JOHN W.,\* Galesburg.  
 REV. JOHNSON, PHILIP A.,\* Officiating in Missionary work. P. O. Decatur.  
 REV. WORTHINGTON, J. T., D. D.,\* Residing in Pittsfield, Officiating in Missouri.

Whole number of Clergy,.....	79	Present, but not entitled to Seats, .....	4
Entitled to Seats,.....	56	Absent, entitled to seats,.....	13
Present, .....	43	Absent, not entitled to seats,.....	19



## LIST OF LAY DELEGATES.

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ALGONQUIN, ST. JOHN'S—Wm. Estergren.  
 ALTON, ST. PAUL'S—S. R. Dolbee, J. W. Schweppe.  
 AURORA, TRINITY—Henry W. Foster, James C. Stone.  
 CAIRO, REDEEMER—Henry H. Cundee, Louis Jorgensen, J. C. White.  
 CARLINVILLE, ST. PAUL'S—Wm. N. Dorsett.  
 CHESTER, ST. MARK'S—James H. Jones, R. B. Servant, John Swanwick.  
 CHESTERFIELD, ST. PETER'S—Thomas S. Gelder, Robert Oliver.  
 CHICAGO, ASCENSION—Moses Bacon, J. H. Batten, H. Hibbard.  
     "    ATONEMENT—Thomas G. Baxter, Henry Keip, Reuben Taylor.  
     "    CHRIST—A. C. Calkins, E. C. Cleaver, G. A. Sackett.  
     "    GRACE—Melville Fuller, Samuel Powell, H. C. Ranney.  
     "    HOLY COMMUNION—Robert J. Grier, Wm. H. Lowe.  
     "    ST. ANSGARIUS—A. M. Lind, J. M. Schanebeck, Hans Fenson.  
     "    ST. JAMES'—N. B. Kidder, C. R. Larrabee, T. Wheeler.  
     "    ST. JOHN'S—George Gardner, S. Johnston, D. W. Page.  
     "    TRINITY—George R. Chittenden, L. B. Otis, J. L. Reynolds.  
 DECATUR, ST. JOHN'S—Lowber Burrows, C. Fuller, Henry Prather.  
 DIXON, ST. LUKE'S—James K. Edsall, James A. Flagg, William W. DeWolf.  
 FARMINGTON, CALVARY—Lyman Warner, S. Wilkinson, William Wilkinson, Jr.  
 FARM RIDGE, ST. ANDREW'S—A. W. Griffith, Hiram Jackson, R. B. Williams.  
 GALENA, GRACE—Samuel B. Herron, George A. Marshall, Frederick Stahl.  
 GILLESPIE, ST. JOHN'S—Benjamin Dorsey, Richard Dorsey, Charles Frances.  
 JOLIET, CHRIST—Wm. Adams, W. B. Cuswell, Benjamin Cope.  
 KANKAKEE, ST. PAUL'S—N. C. Terrill, William Sibley.  
 KEWANEE, ST. JOHN'S—Isaac Harper, J. Hopkins, James B. Morse.  
 LEWISTOWN, ST. JAMES'—S. Corning Judd.  
 LIMESTONE, CHRIST—James Clark, Grove U. Hotchkiss.  
 LOCKPORT, ST. JOHN'S—John Griswold, Frances Hanford.  
 NAPERVILLE, ST. JOHN'S—S. B. Stevens, James G. Wright.  
 OTTAWA, CHRIST—James W. Dow, William Osman.  
 PEORIA, ST. PAUL'S—Frederick Gustaf, A. G. Tyng, W. A. Willard.  
 PERU, ST. PAUL'S—Ira B. N. Bross, Naason Young.  
 QUINCY, ST. JOHN'S—Henry Allen, F. C. Moore, H. A. Williamson.  
 ROBIN'S NEST, CHRIST—John Moss, William L. Moss, R. F. Seabury.  
 ROCKFORD, EMMANUEL—J. C. Barbour, R. P. Lane, M. D., William G. Tyng.  
 RUSHVILLE, CHRIST—Wm. Baxter, Robert C. Hall, M. D.  
 STERLING, GRACE—T. S. Osmer, William Muir.  
 SPRINGFIELD, ST. PAUL'S—F. George, S. M. Tinsley, S. H. Treat.  
 SYCAMORE, ST. PETER'S—Isaac Johnson, Ira G. Ketchum, F. A. Lord, M. D.  
 TISKILWA, ST. JUDE'S—Aaron E. May, Lemuel Perkins.  
 WAUKEGAN, CHRIST—William Besley, Charles R. Steele.

Those present in Convention in *italics*.

# OFFICERS OF THE DIOCESE AND CONVENTION.

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BISHOP OF THE DIOCESE AND *ex-officio* PRESIDENT OF THE CONVENTION,

RT. REV. HENRY J. WHITEHOUSE, D. D.

SECRETARY OF THE CONVENTION,

REV. CHARLES A. GILBERT, JOLIET.

TREASURER OF THE CONVENTION AND OF THE MISSIONARY FUND,

GEORGE P. LEE, CHICAGO.

STANDING COMMITTEE,

REV. T. N. BENEDICT, *Pres't. Ottawa.*

“ CLINTON LOCKE, *Secretary, Chicago.*

“ LEWIS P. CLOVER, D. D.

MR. F. A. BRYAN.

“ N. B. KIDDER.

“ GEORGE F. BEATY.

DEPUTIES TO THE GENERAL CONVENTION,

REV. ROBERT H. CLARKSON, D. D.

“ G. D. CUMMINS, D. D.

“ T. N. MORRISON, D. D.

“ W. H. ROBERTS.

MR. S. CORNING JUDD.

“ R. B. SERVANT.

HON. S. H. TREAT.

TRUSTEES OF JUBILEE COLLEGE,

REV. L. P. CLOVER, D. D.

MR. H. S. AUSTIN.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

REV. T. N. BENEDICT.

“ H. N. BISHOP, D. D.

“ R. H. CLARKSON, D. D.

“ E. B. TUTTLE.

REV. S. RUSSELL JONES.

MR. ANTRIM CAMPBELL.

“ C. R. LARRABEE.

HON. L. B. OTIS.

# JOURNAL.

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THE BISHOP'S CHURCH, CHICAGO, }  
September 14, 1864. }

The Twenty-seventh Annual Convention of the Diocese of Illinois, assembled for Divine Worship in the Bishop's Church, Chicago, on Wednesday, the 14th day of September, A. D., 1864, at 10 o'clock, A. M.

Morning Prayer to the Creed was read by the Rev. Lewis P. Clover, D. D.; the Fifth selection of Psalms being chanted antiphonally by the Rev. S. Russell Jones, the First Lesson being read by the Rev. T. N. Morrison, D. D., and the Second Lesson by the Rev. B. F. Nash. The Rev. David W. Dresser read the Creed and the opening Collects, and the Rev. Robert H. Clarkson, D. D., the Litany.

The Ante Communion Service was read by the Bishop, the Rev. George D. Cummins, D. D., reading the Epistle and the Offertory. The Alms were appropriated to Diocesan Missions.

The Convention Sermon was preached by the Rev. Warren H. Roberts, from St. Paul's Second Epistle to the Corinthians, fifth chapter and sixteenth verse.

The Bishop then proceeded with the Holy Communion, consecrating the elements, and administering them to the Clergy, Lay Delegates and Congregation present.



## List of Parishes Entitled to Representation.

<i>St. Mark's, Chester</i> ,.....	{ James H. Jones, R. B. Servant, John Swanwick.
<i>Ascension, Chicago</i> ,.....	{ Moses Bacon, J. H. Batten. Thomas M. Hibbard.
<i>Atonement, Chicago</i> ,.....	{ Thomas G. Baxter, Henry Keep, Reuben Taylor.
<i>Christ, Chicago</i> ,.....	{ A. C. Calkins, Edward C. Cleaver, George A. Sackett.
<i>Grace, Chicago</i> ,.....	{ Melville W. Fuller, Samuel Powell, Henry C. Ranney.
<i>Holy Communion, Chicago</i> ,.....	{ Robert Grier, William H. Lowe.
<i>St. Angarius, Chicago</i> ,.....	{ A. M. Lind, J. M. Schœnebeck, Hans Yensen.
<i>St. James', Chicago</i> ,.....	{ N. B. Kidder, C. R. Larrabee, Salmon Wheeler.
<i>St. John's, Chicago</i> ,.....	{ George Gardner, S. Johnston, D. W. Page.
<i>Trinity, Chicago</i> ,.....	{ George R. Chittenden, L. B. Otis. James L. Reynolds.
<i>St. John's, Decatur</i> ,.....	{ Lowber Burrows, Cyril Fuller, Henry Prather.
<i>St. Luke's, Dixon</i> ,.....	{ William W. DeWolf, James K. Edsall, James A. Flagg.
<i>Calvary, Farmington</i> ,.....	{ Lyman Warner, Samnel Wilkinson, William Wilkinson, Jr.

## List of Parishes Entitled to Representation.

<i>St. Andrew's, Farm Ridge,.....</i>	{ A. W. Griffith, Hiram Jackson, R. B. Williamson.
<i>Grace, Galena,.....</i>	{ Samuel B. Herron, George A. Marshall, Frederick Stahl.
<i>Christ, Joliet,.....</i>	{ William Adams, W. B. Caswell, Benjamin Cope.
<i>St. Paul's Kankakee,.....</i>	{ N. Terrill, William Sibley, Jr.
<i>St. John's, Kewanee,.....</i>	{ Isaac Harper, Jeremiah Hopkins, James B. Morse.
<i>St. James', Lewistown,.....</i>	S. Corning Judd.
<i>St. John's, Lockport,.....</i>	{ John Griswold, Francis Hanford.
<i>St. John's, Naperville,.....</i>	{ S. B. Stevens, James G. Wright.
<i>Christ, Ottawa,.....</i>	{ James W. Dow, William Osman.
<i>St. Paul's, Peoria,.....</i>	{ Frederick Gustof, Alexander G. Tyng, W. A. Willard.
<i>St. Paul's, Peru,.....</i>	{ I. B. N. Bross, Naason Young.
<i>St. John's, Quincy,.....</i>	{ Henry Allen, F. C. Moore, H. A. Williamson.
<i>Christ, Robin's Nest,.....</i>	{ John Moss, William Moss, R. F. Seabury.
<i>Emmanuel, Rockford,.....</i>	{ John C. Barbour, William G. King, R. P. Lane, M. D.
<i>Christ, Rushville,.....</i>	{ William Baxter, Robert C. Hall, M. D.

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List of Parishes Entitled to Representation—Lay Delegates Present.

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<i>St. Paul's, Springfield,</i> .....	{ F. George, Seth M. Tinsley, S. H. Treat.
<i>St. Peter's, Sycamore,</i> .....	{ Isaac Johnson, Ira G. Ketchum, F. A. Lord, M. D.
<i>St. Jude's, Tiskilwa,</i> .....	{ Aaron E. May, Lemuel Perkins.
<i>Christ, Waukegan,</i> .....	{ William Beeseley, Charles R. Steele.

The Names of the Lay Delegates were then called,  
and the following answered to their names :

S. K. Dolbee—*St. Paul's, Alton.*  
Henry W. Foster, James C. Stone—*Trinity, Aurora.*  
J. H. Batten—*Ascension, Chicago.*  
T. G. Baxter, Henry Keep, Reuben Taylor—*Atonement, Chicago.*  
A. C. Calkins, Edward C. Cleaver, G. A. Sackett—*Christ, Chicago*  
Melville W. Fuller, H. C. Ranney—*Grace, Chicago.*  
Robert J. Grier—*Holy Communion, Chicago.*  
John M. Schœnebeck—*St. Angarius, Chicago.*  
A. B. Kidder, C. R. Larrabee, S. Wheeler—*St. James', Chicago.*  
George Gardner, S. Johnston, D. W. Page—*St. John's, Chicago.*  
Geo. R. Chittenden, L. B. Otis, J. L. Reynolds—*Trinity, Chicago.*  
Jas. A. Flagg, Jas. K. Edsall, Wm. W. DeWolf—*St. Luke's, Dixon.*  
Lyman Warren—*Calvary, Farmington.*  
R. B. Williams—*St. Andrew's, Farm Ridge.*  
Samuel B. Herron, George A. Marshall—*Grace, Galena.*  
W. B. Caswell, Benjamin Cope—*Christ, Joliet.*  
N. C. Terrill—*St. Paul's Kankakee.*  
Jeremiah Hopkins—*St. John's, Kewanee.*  
S. Corning Judd—*St. James', Lewistown.*  
James G. Wright, S. B. Stevens—*St. John's, Naperville.*  
Frederick Gustof, Alexander, G. Tyng—*St. Paul's, Peoria.*  
Naason Young—*St. Paul's, Peru.*  
F. C. Moore—*St. John's, Quincy.*  
Robert C. Hall, M. D.—*Christ, Rushville.*  
S. H. Treat—*St. Paul's Springfield.*  
Isaac Johnson—*St. Peter's, Sycamore.*  
William Beesely, Charles R. Steele—*Christ, Waukegan.*

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Convention Organized—Election of Secretary and Treasurer—Resolution of Courtesy.

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Whole number of Parishes entitled to representation,...	44
Whole number of Certificates approved,.....	34
Number of Parishes represented.....	27

There being present a Canonical number of the Lay Delegates, thus constituting a quorum of both Orders, the Bishop declared the Convention to be duly organized.

The “Rules of Order” were then read.

The election of Secretary and Treasurer being next in order, it was, on motion, unanimously

*Resolved*, That the ballot be dispensed with, and the present Secretary and Treasurer re-elected *viva voce*; whereupon the Rev. Charles A. Gilbert was re-elected Secretary, and Mr. George P. Lee, Treasurer.

On motion, it was then

*Resolved*, That Clergymen present, not entitled to seats in this Convention, Clergymen from other Dioceses, and Candidates for Holy Orders, be admitted to the sittings of the Convention.

The Bishop gave notice that the front seats of the East Transept were reserved for this purpose; whereupon the following Clergymen attended the sittings of the Convention:

Rev. Wm. M. A. Brodnax,	Diocese of Illinois.
“ Roswell Park, D. D.,	“ “
“ Thomas Smith,	“ “
“ Albert E. Wells,	“ “
“ C. B. Stout,	“ Iowa.
“ Ezra Jones,	“ Michigan.
“ J. Rice Taylor,	“ “

Also, Mr. A. W. Snyder, Candidate for Holy Orders in the Diocese of Wisconsin.



The Bishop appointed the following Standing Committees :

I. *On the Incorporation of Churches*—Rev. James W. Coe, A. C. Calkins, S. C. Judd.

II. *On Finance*—Rev. John Benson, L. B. Otis, Samuel Wilkinson.

III. *On Privilege*—Rev. Henry N. Strong, D. D., L. L. D., Rev. D. W. Dresser, G. R. Chittenden, W. W. DeWolf.

IV. *On Legislation*—Rev. T. N. Morrison, D. D., Rev. Warren H. Roberts, James K. Edsall, S. H. Treat.

V. *On the Extension of the Church*—Rev. R. H. Clarkson, D. D., Rev. L. P. Clover, D. D., Rev. George D. Cummins, D. D., T. G. Baxter, A. G. Tyng.

VI. *On Unfinished Business*—Rev. S. R. Jones, Francis Moore.

The Bishop also appointed the Inspectors of Elections as follows :

For Standing Committee :

*Clerical Votes.*

Rev. J. W. McCullough,  
Charles P. Steele,

*Lay Votes.*

Rev. Stephen T. Allen,  
T. J. Gelder.

For Deputies to General Convention :

*Clerical Votes.*

Rev. Clinton Locke,  
James G. Wright,

*Lay Votes.*

Rev. Henry T. Hiester,  
N. C. Terrill.

For Trustees of the Protestant Episcopal Church in the Diocese of Illinois :

*Clerical Votes.*

Rev. Charles H. Vandyne,  
George A. Marshall,

*Lay Votes.*

Rev. Matthew Magill,  
T. R. Dolbee.

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Application of Parishes—Resolution of Thanks.

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The "Papers of Application" for admission into union with the Convention from the Parishes of Church of the Redeemer, *Cairo*, St. John's, *Gillespie*, and Grace, *Sterling*, were, on motion, received and referred to the Committee on the Incorporation of Churches.

The Bishop then stated that Christ Church, Rushville, which had some years ago been suspended from union with the Convention, in consequence of being in an effete condition, has revived, and now desires to be restored to its privilege in the Convention.

After which it was, on motion,

*Resolved*, That Christ Church, Rushville, be restored to its former position in the Convention.

On motion it was

*Resolved*, That in view of the retirement of the Rev. T. N. Morrison, D. D., from the office of "Treasurer of the Diocese," which he has worthily filled for so many years, the Convention deems it right and just to place on record this expression of its appreciation of his long, laborious and faithful services. That the Convention hereby tender to him its grateful acknowledgement of his valuable work in this responsible office.

MISCELLANEOUS BUSINESS.

On motion it was unanimously

*Resolved*, That the next Annual Convention of this Diocese be held in the Bishop's Church, Chicago.

The following Preamble and Resolutions were then introduced and, on motion, referred to the Committee on the Extension of the Church :

WHEREAS, To liquidate the Bonds issued by the Trustees of the Protestant Episcopal Church, in the Diocese of Illinois, dated

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Endowment Fund.

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the 25th of September, 1862, \$7,232.14, and made payable three years from that date, with six per cent. interest, payable semi-annually, on the first day of January and the first day of July of each year; and

WHEREAS, To endow the Episcopate and pay the expenses of this Diocese; to assist its feeble Parishes, to build Churches and rectories; to purchase property in towns where present population and prospective growth would indicate that a Church would be needed; to build and support charitable institutions; to build and support institutions of learning under the auspices of our Church; to aid missionaries, and to generally advance the interests of the Protestant Episcopal Church throughout the State of Illinois:

*Resolved*, That a fund be created and established in this Diocese, termed "*The Endowment Fund of the Protestant Episcopal Church in the Diocese of Illinois.*"

*Resolved*, That the Rector of each Parish in this Diocese be requested to invite the communicants and attendants upon the Church throughout Illinois to subscribe five cents per week for one or several succeeding years.

*Resolved*, That the treasurer of each Parish, by virtue of that office, is hereafter to act as treasurer of this Endowment Fund, to collect from subscribers in advance. The Parish treasurer of Endowment Fund to report and remit quarterly to the diocesan treasurer of this fund.

*Resolved*, That the senior Warden (and in case of his absence or inability, the junior Warden) of each Parish, shall be, and is hereby constituted, by virtue of his office, the guardian or agent of this fund in the respective Parishes, who, in co-operation with the Rector of the Parish, will endeavor to obtain the largest subscription to this Endowment Fund.

*Resolved*, To give energetic, full operation to this fund, a committee of eight be elected annually by the convention of this Diocese to serve for one year; said committee to be known as the "*Endowment Fund Committee.*" That the treasurer of the Diocese shall, by virtue of his office, be the treasurer of this Endowment Fund and be one of the committee. Said committee to meet semi-monthly in Chicago, (and oftener if necessary), to have full and complete authority to issue addresses to and receive reports from Parishes, to inaugurate plans for their adoption, and use all reasonable means to multiply subscribers, to collect moneys, to direct the action of the Wardens when thought desirable (to increase subscribers), to have general power to render this five cent weekly subscription plan a successful one.

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Resolutions concerning the Drafting of the Clergy.

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Said Committee to have no powers to dispose of the moneys collected, except by direction of the convention. Full reports to be made to each annual convention of the Diocese of its transactions for the year.

On motion, Mr. George R. Chittenden was added to the Committee on the Extension of the Church.

The following Resolutions were then introduced, and, on motion, referred to a Special Committee of five, to consist of two Clergymen and three Laymen :

*Resolved*, That, if any Clergyman canonically a member of this Diocese, be drafted into the military service of our country, the Vestry of the Church of which he is the Rector, or Minister, or for which he is officiating, be empowered to procure for said Minister, on the most favorable terms possible, a substitute to serve in his place for the time for which he shall have been drafted ; and, forasmuch as we are commanded by our Saviour to bear each other's burthens, that a collection be taken in all the Churches and forwarded to the Treasurer of this Convention, to defray so much of the expense of so doing, as shall not be borne by the Church of which he is the Rector, or Minister.

And further be it *Resolved*, That, if sufficient funds be not raised by voluntary contributions to procure substitutes for all the Clergymen who shall be drafted, the Treasurer of this Convention be empowered to levy an equal tax on all the Parishes in the Diocese, which shall be a *per centum* on the salary of the Rector, or Minister, to meet the want.

*Provided*, also, that if more funds are raised for this purpose than are required, they shall be disposed of as in future directed by the Convention.

To which was offered the following amendment, which, on motion, was referred to the same Committee :

WHEREAS, The Common Law of the Protestant Episcopal Church forbids her Clergy to bear arms, by engaging in actual military service, holding them to be separate, and set apart for the performance of sacred and holy duties, and, that engaging in actual conflict

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Resolutions concerning the Drafting of the Clergy.

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is inconsistent with the spiritual duties to which they are consecrated. And,

WHEREAS, The War Department has construed the Seventeenth section of the Amendatory Enrollment Act, approved Feb. 24th, 1864, as including the Clergy of our Church, Therefore,

*Resolved*, That, in case any of the Clergy of this Diocese are drafted under said law of 1864, if not otherwise entitled to exemption, they are requested to claim the protection of said Seventeenth section, and be considered non-combatants.

To which the following Resolutions were proposed, and, on motion, referred to the same Committee :

*Resolved*, That in the judgment of this Convention the Clergy of the Church are bound in conscience and by their ordination vows to abstain from engaging as armed combatants in the military service.

*Resolved*, That, in case any of the Clergy of the Diocese shall be drafted into the ranks of the army, the Parish with which such Minister is officially connected, or in which he may reside, is hereby requested to procure a substitute on the best possible terms, and that the expenditure thus incurred be refunded by a special collection to be made in all the Parishes, and that the Bishop be requested to address the Diocese by pastoral letter in such manner as may seem to him necessary to give full effect to this resolution.

The Bishop appointed as such Committee, Rev. S. R. Jones, Rev. R. H. Clarkson, D. D., S. C. Judd, L. B. Otis, S. H. Treat.

On motion, it was

*Resolved*, That it be referred to the Committee on Legislation, to take into consideration the propriety of adopting some system by which the traveling expenses of the Clergy to Convention may be in whole or in part defrayed.

On motion, the Convention then adjourned to meet again on Thursday morning at nine o'clock.

## SECOND DAY.

THURSDAY, *September, 15, 1864.*

The Convention met pursuant to adjournment, at nine o'clock, A. M.

Morning Prayer was read by the Rev. Henry T. Hiester and the Rev. J. W. McCullough, D. D.; the Lessons being read by the Rev. Matthew Magill.

The Convention was then called to order by the Bishop, and the Roll called by the Secretary.

The following Clergy, not present the day before, answered to their names :

Rev. Charles P. Clarke,	Rev. J. W. McCullough, D. D.,
“ Erastus DeWolf,	“ J. S. McGowan,
“ Lyman N. Freeman,	“ George C. Street.

The following Lay Delegates, not present the day before, also answered to their names :

William Estergren—*St. John's, Algonquin.*  
Frederick Stahl—*Grace, Galena.*  
W. A. Willard—*St. Paul's, Peoria.*  
John Morse—*Christ, Robin's Nest.*

The Minutes were read and approved.

The Certificates of Lay Delegates were called for,

and the following was presented and approved by the Committee :

*St. Peter's Chesterfield*,..... { Thomas S. Gelder,  
Robert Oliver.

The names of the Lay Delegates being called, Mr. Thomas Gelder was found to be present.

The Committee on the Incorporation of Churches made the following report :

The Committee on the Incorporation of Churches, and their admission into union with the Convention, beg leave to report, that they have examined the papers in the matter of the application of Grace Church, Sterling, St. John's, Gillespie, and the Church of the Redeemer, Cairo, and, finding the same correct, recommend that each of said Parishes be admitted into union with this Convention.

JAMES W. COE,  
S. CORNING JUDD,  
A. C. CALKINS.

The questions having been separately put on each of the above, on motion, it was

*Resolved*, That the Parishes of the Church of the Redeemer, Cairo, St. John's, Gillespie, and Grace Church, Sterling, be admitted into union with this Convention.

The Certificates of Lay Delegates were then presented and approved as follows:

*Redeemer, Cairo*,..... { Henry H. Candee,  
John C. White,  
Louis Jorgensen.

*St. John's, Gillespie*,..... { Benjamin Dorsey,  
Richard Dorsey,  
Charles Frances.

*Grace, Sterling*,..... { William Muir,  
T. S. Osmer.

And the following Delegates answered to their names :

Henry C. Candee—*Redeemer, Cairo.*  
Benjamin Dorsey—*St. John's, Gillespie.*  
William Muir—*Grace, Sterling.*

The Bishop then read to the Convention his Thirteenth Annual Address.

After which the Convention took a recess until three o'clock, P. M.

SECOND DAY—AFTERNOON SESSION,

The Convention was called to order by the Bishop at three o'clock, P. M.

On motion, it was

*Resolved*, That so much of the Bishop's Address as refers to Christian Education, be referred to a Committee of five—three Clergymen and two Laymen.

Rev. Wm. T. Smithett, Rev. Robert H. Clarkson, D. D., Rev. George D. Cummins, D. D., G. A. Marshall, A. G. Tyng, were appointed as such Committee.

On motion, the following expression of sympathy of this Convention for the Bishop in his deep affliction, was unanimously adopted :

WHEREAS, Since our last annual meeting, it has pleased Almighty God in His wise Providence to take out of this world the soul of our deceased sister, *Mrs. Evelina Harriet Whitehouse*, the beloved wife of our venerable Father in God, therefore,

*Resolved*, That the members of this Convention deeply commiserate with their chief Pastor in this his bereavement, and also with his children in the irreparable loss of their honored and gentle



## Report of the Standing Committee.

mother, trusting that with her they may have a part in the first resurrection through Jesus Christ our Lord.

*Resolved*, That this expression of our regard and regret be entered upon the Journal of this house.

The Standing Committee of the Diocese made the following report :

## REPORT OF THE STANDING COMMITTEE OF THE DIOCESE OF ILLINOIS, 1863-64.

I. The Standing Committee of the Diocese of Illinois beg leave to report to the Convention, that the Committee was organized in the Bishop's Church, Chicago, on the 17th day of September, 1863, by the election of the Rev. T. N. Benedict, president, and the Rev. Clinton Locke, secretary.

II. September 18th, Mr. Peter Arvedson was recommended to the Bishop for Deacon's Orders.

III. October 7th, The Committee convened as the Board of Missions in the Bishop's Library. It was resolved that the Missionary year shall commence at the close of each Annual Convention, and the September canonical collection be considered the first collection of the present year. It was also resolved that the claims of this Diocese demand that the sum of \$2500 be raised this year for Missionary purposes, and in the opinion of the Board that sum ought to be and can be raised.

On motion, the following nominations by the Bishop, of Missionaries and Stations for the current year were confirmed, and the following appropriations made.

Rev. Rbt. Trewartha, Missionary at Collinsville, .....	\$150
“ James W. Coe, “ “ Dixon, .....	150
“ Wm. Brittain, “ “ Jonesboro, ..	150
“ John Benson, “ “ Farmington, .....	150
“ Samuel Goodale, “ “ Geneseo, .....	150
“ Geo. C. Street, “ “ Geneva, .....	150
“ Timothy Wilcoxson, “ “ Lee Centre, .....	150
“ J. W. McCullough, D.D. “ Lewistown, .....	150
“ John Cauch, “ “ Marengo, .....	100
“ J. B. Pedelupé, “ “ Paris, .....	150
“ Jacob Bredberg, Scandinavian Missionary, .....	200

Morris, Peru, La Salle, Pekin and Warsaw, were left unfilled, until the Bishop nominated Missionaries.

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 Reports of the Standing Committee and of the Committee on Finance.
 

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IV. November 4, D. C. Halsey was recommended as a candidate for Holy Orders.

V. December 29, The resignation of Rev. T. N. Morrison, as Treasurer, was accepted. George P. Lee of Chicago was elected to take his place, and a vote of thanks passed to Mr. Morrison for his faithful services.

VI. January 23, 1864, Mr. Wm. M. Reynolds D. D. was recommended to the Bishop for Deacon's Orders.

VII. February 3, Oscar B. Thayer was recommended as a candidate for Holy Orders.

VIII. March 30, John B. Sayre was recommended as a candidate for Holy Orders.

The collections for Aged and Infirm Clergy, were ordered, on the Bishop's recommendation, to be divided equally between the Rev. Dr. Dresser and the Rev. George Porter.

IX. April 20, Frederick Cope Whitehouse was recommended as a candidate for Holy Orders.

X. June 19, Rev. Byron McGann was recommended for Priest's Orders.

XI. July 7, Rev. Jonas Green, Rev. Erastus De Wolf, Deacons, were recommended for Priest's Orders.

XII. August 3rd, Oscar B. Thayer was recommended for Deacon's Orders.

XIII. August 16, Benjamin Franklin Fleetwood was recommended as a candidate for Holy Orders.

XIV. August 30, Rev. William N. Reynolds, Deacon, was recommended for Priest's Orders.

CLINTON LOCKE, *Secretary.*

CHICAGO, September 12, 1864.

The Trustees of the Diocese presented their Report, which, on motion, was referred to the Committee on Finance.

#### REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance, to whom was referred, at the last Convention, the accounts of J. W. Chickering, Esq., for Professional services rendered as Proctor or Advocate, rendered upon the Ecclesiastical trial of Rev. E. W. Hager, respectfully report, that the employment of Proctors or Advocates being voluntary on either side, and being allowed by the Canon *at the pleasure of the party,*

## Report of the Committee on Legislation.

does not come within the provisions of Sec. 9, Canon 20, providing for the payment of Expenses *necessarily incurred*. Also,

Account of Rev. E. W. Hager, amounting to \$406.92, has been carefully examined and considered. Sec. 5, Canon 20, provides, that all testimony adduced upon the trial *shall* be in writing taken in the form of depositions. But either party *may* require the *personal* attendance of the witnesses. Mr. Hager, in this case, having voluntarily produced his witnesses (not being required to do so by the opposite party,) cannot require payment from the Diocese for expenses thus voluntarily incurred, nor for their board while attending. It does not come within the provision of Sec. 9, "Expenses necessarily incurred."

The charges in the account for Railroad fare and board of his Attorneys are liable to the same objections as Mr. Chickering's.

The other items in the account being coupled with items not proper to be allowed, cannot be acted upon by the Committee.

The Committee also report that they have examined the account of "Expenses necessarily incurred," and find that there is due, to the Assessors on said trial, the following sums:

Rev. W. M. Steel,.....	\$59.55
Rev. L. P. Clover, D. D.,.....	53.35
Rev. J. W. Osborne,.....	41.00
Also, to——— for services as Door-keeper,.....	5.00

These sums they recommend the payment of, out of any monies in the Treasury not otherwise appropriated. All of which is respectfully submitted.

CHICAGO, September, 14, 1864.

JOHN BENSON,  
L. B. OTIS,  
SAMUEL WILKINSON.

## REPORT OF THE COMMITTEE ON LEGISLATION.

The Committee on Legislation, to whom was referred the resolution relating to the expenses of the Clergymen of the Diocese to and from Convention, beg leave to report, that they do not consider further action by the Convention on this subject necessary. Canon III, requires each church to make suitable provision for the expenses of the minister in fulfilling the duty of attending the Annual Diocesan Convention.

The Committee would recommend the attention of the Parishes to this Cannon.

T. N. MORRISON,  
W. H. ROBERTS,  
J. K. EDSALL,  
S. H. TREAT.

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Report of the Committee on Finance—Elections.

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The next business in order being the elections, on motion, the ballot was unanimously dispensed with, and the Rev. T. N. Benedict, Rev. L. P. Clover, D.D., Rev. Clinton Locke, John F. Beatty, F. A. Bryan and N. B. Kidder were elected members of the Standing Committee.

It was moved and seconded that ballot be dispensed with for the purpose of re-electing the present deputies to the General Convention, substituting the name of Mr. L. B. Otis for that of Mr. George Green, removed from the Diocese.

The vote was not unanimous, and the Convention went into an election for Deputies to the General Convention.

Pending the result, the Committee on Finance presented the following Report.

The Committee of Finance, to whom was referred the Report of the Treasurer of the Episcopate Fund of the Diocese of Illinois, and the Treasurer of the Fund for Aged and Infirm Clergymen, respectfully report that they have examined the accounts submitted, and find the same correct.

JOHN BENSON,  
L. B. OTIS,  
SAMUEL WILKINSON.

The Inspectors of Election for Deputies to General Convention then reported the following as having received a majority of the votes of both Orders, and they were therefore declared elected.

Rev. R. H. Clarkson, D. D.,  
Rev. George D. Cummins, D. D.

S. Corning Judd,  
L. B. Otis,  
R. B. Servant,  
S. H. Treat.

It was then moved and seconded to dispense with the ballot for the purpose of electing the Rev. H. N. Bishop, D. D., and the Rev. T. N. Morrison, D. D., as Deputies to General Convention. A unanimous vote being necessary, it was not carried.

Whereupon the Convention went into an election for two Clergymen as Deputies to the General Convention.

Pending the result, it was, on motion,

*Resolved*, That a special assessment to supply a deficiency in the Treasury is hereby levied on the Parishes, of a sum equal to twenty cents for each communicant.

*Resolved*, That every Parish be requested to remit the amount to the Treasurer by the first of October next.

The Inspectors of Elections then reported that the Rev. T. N. Morrison, D. D., had received a majority of the votes of both Orders, and he was declared elected as Deputy to the General Convention.

A third ballot for one clerical deputy resulted in no choice.

The Rev. Dr. Bishop then declining an election, and a motion to dispense with the ballot not being unanimous, a fourth ballot was then had, which resulted in the election by both Orders of the Rev. W. H. Roberts, as Deputy to the General Convention. He was declared elected.

A motion to dispense with the ballot for the purpose of re-electing the Trustees of the Protestant Episcopal Church in the Diocese of Illinois being objected to, it was, on motion,

*Resolved*, That a Committee of three be appointed to nominate such Trustees.

The Bishop appointed as such Committee, Rev. Clinton Locke, C. R. Larrabee, J. L. Reynolds.

On motion, it was

*Resolved*, That the Convention, feeling the necessity of liquidating the amount due to Missions on account of the last year, recommend a special collection, as soon as practicable, from every Parish in the Diocese ; any balance that may remain in the hands of the Treasurer to be applied to the Missionary purposes of the current year.

The nominating Committee then presented the following names for Trustees of the Protestant Episcopal Church in the Diocese of Illinois :

Rev. H. N. Bishop, D. D.,	Mr. James Carter,
“ G. D. Cummins, D. D.,	“ H. W. Hinsdale,
Mr. E. H. Shelden.	

The ballot was unanimously dispensed with, and the above nominations confirmed.

On motion, the ballot was unanimously dispensed with, and the Rev. S. Russell Jones elected as Trustee of the General Theological Seminary in place of the Rev. John Wilkinson, transferred to another Diocese.

The Committee on the Extension of the Church then made the following report :

The Committee on the Extension of the Church to whom the plan for an endowment for the Diocese was referred, beg leave to report, that in their judgment, the scheme is a wise, simple, yet comprehensive plan for securing ample funds for all Church purposes, and that to secure its success will require the consent and faithful co-operation of the Clergy of the whole Diocese ; but that, if heartily worked, it will place the Church in this State on the basis of the most favorable and prosperous Diocese of the nation.

The Committee, therefore, recommend the adoption of the following resolutions :

*Resolved*, That the scheme for creating an Endowment Fund for the Diocese be adopted by this Convention.

*Resolved*, That the Clerical and Lay Members of this Convention proceed at once to inaugurate the scheme by becoming subscribers to the Fund, that they may be the better prepared to further its working in the several Parishes and Churches of the Diocese.

R. H. CLARKSON,  
L. P. CLOVER,  
GEORGE D. CUMMINS,  
T. G. BAXTER,  
G. R. CHITTENDEN,  
A. G. TYNG.

On motion, the Convention took a recess until half-past seven o'clock, P. M.

SECOND DAY—EVENING SESSION.

The Convention was called to order by the Bishop at half-past seven o'clock, P. M.

On motion, the recommendation of the Finance Committee in their report of the account of "Expenses necessarily incurred," in the trial of the Rev. E. W. Hager, was adopted.

On motion, it was resolved to take up the resolutions in the matter of the Endowment Fund, *seriatim*.

On motion, the first resolution was then adopted.

On motion, the second resolution was amended so as to read :

*Resolved*, That the Rector of each Parish in this Diocese be requested to invite the communicants and attendants upon the Church throughout Illinois, to subscribe five cents per week for one or several succeeding years.

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Resolution of Thanks—Endowment Fund Committee.

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As amended it was, on motion, adopted.

On motion, the third resolution was adopted.

On motion, the fourth resolution was adopted.

On motion, the fifth resolution was adopted.

On motion, the Preamble and Resolutions as a whole were then adopted as amended.

On motion, the Bishop appointed a Committee, consisting of Robert H. Clarkson, Rev. G. D. Cummins, and S. H. Treat, to nominate the Endowment Fund Committee.

Pending the nomination, the following preamble and resolution were introduced, and on motion, adopted :

WHEREAS, It has been thought best, in order to give greater efficiency to the Church's work, to remove the Trustees of the Diocese from the centre of the State to Chicago;

*Resolved*, That the thanks of this Convention be tendered to the old board of Trustees for the faithful and able manner in which they have always fulfilled their duties.

On motion, it was

*Resolved*, That the Endowment Fund Committee consist of eight.

The Nominating Committee reported the following names: George R. Chittenden, John F. Beatty, A. C. Calkins, Samuel Gehr, N. B. Kidder, George P. Lee, A. E. Neeley and D. W. Page; and the nominations were, on motion, unanimously confirmed.

The Committee to whom was referred the resolutions on "The Drafting of the Clergy" made the following report, which was, on motion, adopted :

*Resolved*, That in the judgment of the Convention the Clergy of the Church are bound by conscience and by their ordination vows



to abstain from engaging as armed combatants in the military service.

*Resolved*, That, in case any of the Clergy of this Diocese are drafted into the ranks of the army, and in case said Clergyman can not procure exemption, the Parish with which such Minister is officially connected, or in which he may reside, is hereby requested to procure a substitute on the best possible terms; and that the expenditures thus incurred be refunded by a special collection to be made in all the Parishes; and that the Bishop be requested to address the Diocese by pastoral letter in such manner as may seem to him necessary to give full effect to this resolution.

S. RUSSELL JONES,  
R. H. CLARKSON,  
L. B. OTIS,  
S. H. TREAT,  
S. C. JUDD.

On motion, it was

*Resolved*, That the Bishop be and is hereby earnestly requested by this Convention, to take such relaxation from the arduous labors of his Church and Diocese, as he may deem necessary to restore his health.

The Committee on Finance presented the following report :

The Committee on Finance, to whom was referred the reports of Rev. T. N. Morrison, late Treasurer, and George P. Lee, Esq., present Treasurer, report that they have examined the same and find them both correct.

JOHN BENSON,  
L. B. OTIS,  
SAMUEL WILKINSON.

The Committee on Christian Education presented the following report :

The Committee to whom was referred so much of the Bishop's Address as pertained to Ministerial Education and its cognate subjects, beg leave to report the following resolutions :

*Resolved*, That in the judgment of this Convention the most practicable and feasible plan for the accomplishment of the purposes

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Report of the Committee on Christian Education.

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had in view by the venerable founder of Jubilee, is that submitted by our Diocesan and ratified by the action of the Trustees of Jubilee College at their recent meetings, to wit:

I. To establish a Female Department, embracing Normal and Seminary Courses at Jubilee.

II. To remove the Academic and Collegiate Departments to Peoria, or elsewhere.

III. To establish in connection with the Bishop's Church, Chicago, a Theological Seminary, so as to embrace, as the plan contemplated, a thorough Christian Education for the daughters of the Church, and to secure all the facilities for raising and sending forth an able Christian Ministry.

*Resolved*, That in view of these propositions, the Convention, subject to the discretion of the Trustees, authorize the raising of a Building Fund of \$25,000; \$5,000 to be applied to the erection of a suitable edifice for the Theological Department in Chicago, and \$20,000 for the rearing of a building for the Collegiate Department, when such shall be established.

*Resolved*, That the Convention authorize the appointment of an agent by the Board of Trustees of Jubilee College, who shall devote his time to the raising of the above amount for the purpose of carrying out the foregoing resolutions.

The Committee would also suggest that arrangements can be made with the Society for the increase of the Ministry, by which the work of Diocesan Education may be materially aided; also, that every probability exists that a respectable revenue may be derived from students in all the departments, which prospective income, together with the property in the hands of the Trustees, would provide for the present wants of the Diocese.

W. T. SMITHETT,  
GEORGE D. CUMMINS,  
R. H. CLARKSON,  
G. A. MARSHALL,  
ALEX. G. TYNG.

## REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

The following Report of the Committee on Sunday Schools was received, and ordered to be printed on the Journal for action at the next Convention :

The Committee appointed at the last Convention under the following resolution :

*“Resolved,* That a Committee of three Presbyters and two Laymen be appointed by the Bishop, who shall report at the next Convention with reference to the present system of Sunday School instruction in the Diocese, in its relations to the Family and the Church; and that so much of the Bishop’s Address as relates to Sunday Schools, be referred to said Committee.”

Respectfully report, that by reason of their widely separated residences and the individual claims upon their time which an unusually exciting year has caused, they have not been enabled to give to the subject that attention which its importance demands. They have also to regret the withdrawal of valuable aid and advice in the removal of one of the Clerical members to the neighboring Diocese of Wisconsin, and upon whose services in framing this report, the Committee mainly relied.

Under these circumstances, and in view of the great importance of the subject, the Committee would prefer that this, their partial report, may be considered but an opening up of the subject; drawing to it the attention of the Convention, through this channel presenting it to the thoughtful consideration of the members of the Church in the Diocese, and that the whole subject may be placed in the hands of a new Committee for further examination; and this course they would in the outset recommend; being deeply impressed with the necessity for such further action, and the great good that may flow therefrom, both to the family and the Church.

Under the resolution, the Committee feel compelled to review, in some measure, the working and result of the system in the Diocese, as well as warranted in taking a wider range, embracing the whole Sunday School system at large.

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Report of Committee on Sunday Schools.

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Reversing the order in which these points are stated, and advertising to the general subject, the Committee find their course laid out for them in the following extract from the Bishop's Address to the Convention in 1863: "The whole subject of the relation of the Sunday School to the Church, *especially with reference to the existing defects in the practical administration of this system of Christian nurture*, forms a subject of vital interest, which might be entrusted to a Committee of Clergy and Laymen, for full report thereon, at the next Convention."

If in the remainder of this paper the Committee allude to many points prominently made by their brethren, the Committee of the Diocese of Pennsylvania, they can only offer in apology, no desire to follow a marked pathway, but that a report so tersely exhaustive cannot be avoided in reflections upon the subject.

The whole system of Sunday School instruction, has within a few years, so amplified its proportions, been so fostered by Christian Societies, and so much work sought to be committed to its trust, that it well becomes the Church, the "Keeper of Holy Writ" and "of the faith once delivered," to examine closely into its teaching, management, and intended as well as actual results.

That "it is an admitted power crowned with large success" none can or would deny, but that it realizes the hopes and intentions of its friends, few can affirm; hence the perplexity, discouragement and doubt in the minds of our Clergy and Laity. Very few of this whole number can review with joy or congratulation their own experience in this department of Christian culture for the end attained does not equal the means used. Whence then, the disproportion? We answer, in part from the false position in which the Sunday School is placed with reference to the Family and Church; and that in assuming an unnatural position and the duties incident to and devolving upon that position, it must of necessity, to a greater or less extent, fail, nor ever can or should do otherwise.

The Sunday School System as at present seen is not known to the Church. By an everlasting decree of a wise and merciful Providence, the religious instruction and moral developement of the child in a primary and peculiar degree, is committed to the parent. To enforce this duty, and also therefrom to extract lasting pleasure

and happiness are the natural affections given unto us whereby the family relations are intimately and strongly blended in love, and a desire for each other's happiness and welfare. If we assume, as we may safely do, that the performance of every duty (being required by God), brings its accompanying blessing, so we may as certainly assume the correlative, that every blessing (being sent by God,) carries its accompanying duties. Now "children are an heritage and gift that cometh of the Lord;" Bishop's Address, 1863.

"Happy is the man that hath his ground full of them." Our children are sent to us as blessings, but as in many other cases, may be changed into fearful curses.

This duty of the parent to train morally, as well as intellectually and physically, is equally commanded by the affections and instincts of nature, and beyond this is positively commanded by God. Not to consume time, but to briefly enforce this foundation and line of argument, the following from among many authorities in the Bible are mentioned:—"The Lord saith, Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him, *For I know him that he will command his children and his household after him, and they shall keep the way of the Lord,* and to do justice and judgment," Gen. xviii, 18.

"Hear O Israel! These words which I command thee this day, shall be in thine heart, *and thou shalt teach them diligently unto thy children,*" Deut. vi, 6.

"Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," Ephes. vi, 4.

"He that teacheth his son, grieveth the enemy: though his father die, yet he is as though he were not dead, for he hath left one behind him that is like himself," Eccles. xxx, 3, 4.

Thus all through God's word is this command emphatically enjoined. There can be no valid excuse for its non-performance, save mental or bodily incapacity and infirmity. Adding the words of an eminently good man, the committee leave this part of their report. "The care of giving instruction to children, belongs in a peculiar degree to their parents, and they are most strongly bound to endeavor that their being, (of which they are the author,) may

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The duty of Parents, of Sponsors, and of the Minister to the Child.

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prove a benefit, not a cause of lamentation to them; and having been endowed by Heaven with tender affections towards them, will be doubly sinners against them if they are guilty of that worst of cruelty, not teaching them their duty; without which also, and it deserves a very serious consideration, they can no more hope for comfort in them here, than for acceptance with God hereafter."

Next to this primal and permanent duty of Parents, *the Church* recognizes the duty and lays her strong injunction upon the Sponsors in Holy Baptism, the God parents of the child, "Ye must remember that it is your parts and duties to see that this infant be taught so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you;" "that this child may be virtuously brought up to lead a godly and Christian life," "that this child be brought to the Bishop to be confirmed by him."—*Office of Holy Baptism.*

To this two-fold care is added a third by the Church. "The minister of every Parish shall *diligently* upon Sundays, &c., openly in the church, instruct or examine so many of the children of his Parish sent unto him as he shall think convenient, in some part of the Church Catechism.

All fathers, mothers, masters and mistresses, shall cause their children, servants and apprentices who have not learned their catechism to come to the Church, at the time appointed and obediently to hear and be ordered by the minister, until such time, &c.—*Rubrics in the Catechism.*

Here are the three divinely appointed means of instruction for the young. First, appointed by God himself in the family relation; secondly, through the Sponsors, in the blending of the family and the Christian relation; and thirdly, through the Parish Priest, the Christian relation. Nor can these obligations be shifted. The parent is bound by the unvarying obligation that bestowed blessings bring their solemn responsibilities; the Sponsors, by the solemn promises made by them, for, and in the name of the child; and the Priest, by the remembrance that he watcheth for souls as one that must give an account. Thus a three-fold cordon surrounds the young immortal, a Trinity of good influences to shield from sin and sorrow.

Now, the Sunday School system, we conceive, grows out of the last of these relations. As the good Priest is ever found ministering in the abode of sickness and sorrow, (and ordinarily may be able to comfort all thus afflicted,) but when pestilence worketh abroad and the dread angel summons home the stricken, the good man wearies with the load of his blessed duties, and must needs bring to his assistance his tried and valued friends and parishioners, who, for the time, become as his feet to run on errands of mercy and hands to do kind offices of love ; so for a time the Parish minister may assemble the children, servants and apprentices of his Parish, *his catechumens*, and examine and teach them in the catechism. But anon, with the influx of population his Parish flock becomes larger, when he cannot *diligently*, in person, examine with reference to attained knowledge, and teach with reference to certain conditions of advancement ; hence the necessity of distinct teaching for different grades, thus the multiplication of labor. But being physically incompetent for all this, recourse is had to the assistance of such persons, themselves well instructed and apt to teach, as will be his eyes, or ears or tongue, to examine and instruct such of the children as may be committed to their care, *but only as assistants, and under the immediate control of the minister*. A strictly delegated authority, the Rector is still the Minister of the Parish ; the scholars are still the children of the Parish ; they are the instruments by which the former examines and teaches the latter, and this is the Sunday School system which the Church should foster and strengthen ; an auxiliary to the Church, which in this connection is an auxiliary as well as test of the performance of the family and personal relations, viz., teaching the young.

But the Sunday School IS THE MEANS TO AN END, and that end is the diligent teaching of the child what a solemn vow, promise and profession he has made, and so to understand and appreciate the Christian Covenant, that he longs to relieve the sponsors from their obligations and himself ratify and confirm the same, and so place himself in voluntary visible communion and fellowship with the Church : "So soon as children are come to a competent age and can say the Creed, the Lord's Prayer and the Ten Commandments, and can answer to the other questions of the short Catechism, they shall be brought to the Bishop."

“And whenever the Bishop shall give knowledge for children to be brought unto him for Confirmation, the Minister of every Parish shall either bring or send, in writing, the names of all such persons within his Parish as he shall think fit to be presented to the Bishop to be Confirmed.”—*Rubrics of the Catechism*.

And this duty also rests upon the sponsors: “Ye are to take care that this child be brought to the Bishop to be Confirmed by him.”—*Rubrics in Office of Holy Baptism*.

“Now the end of Confirmation is, to the end that children being now come to years of discretion, and having learned what their God-Fathers and God-mothers promised for them in baptism, may themselves, with their own mouth and consent, openly, before the Church, ratify and confirm the same, and also promise by the grace of God, that they will evermore endeavor, themselves, faithfully to observe such things as they, by their own confession have assented unto.”—*Preface to the Order of Confirmation*.

Here then, is the result to be attained by this three-fold teaching, and herein, as an aid to the Minister of the Parish, is the true position of the Sunday School, one of the many auxiliaries with which the Church should surround herself—a very important one, as dealing with young minds in connection with eternal truths. All its system, management and teaching should be, to fit the scholar for a proper Church life, and so to place him in relation to that Church, that ever more to him, either as Militant or Triumphant, it may be.

Having thus stated their view of the proper position of the Sunday School, in its relation to the Church and family, the Committee briefly advert to some of its defects, and in the language of the Pennsylvania Committee, “not to war with the institution itself, but only with its defects.”

One of the fundamental defects of Sunday School success exists by reason of the absence of active Church work in other directions. Every Parish Church should be the center of numerous auxiliary societies. All the members thereof should be actively employed. Thus expression would be given of the sympathies, and love, and labors of every grade of mind and occupation, and like a beautiful out-spreading tree, the Church should be the trunk, and the auxiliaries, the branches, which surround and give beauty and



form to the whole, and furnish shelter and rest from the driving storm or the heat of the noon-day sun. Continuing the figure, it were a hard task to lop off all the branches but one and still preserve the symmetry of form or the just proportions of stem and branches. For, being deprived of its necessary branches, the tree will droop and die; or, if possessing sufficient vitality to overcome this unnatural pruning, the whole life of the trunk heretofore distributed throughout and vivifying all the branches, but now being concentrated into one, forces it to unnatural growth, and to become, as it were, a rival to its parent stalk—each springing upward to surmount the other, and each by a law of nature repellant to the other. And so the S. S. system. In many cases it is the only organization connected with the Parish Church. It either dies from inanition, for want of that generous out-going spirit which is the accompaniment of Church life and vigor; or, if this latter still exist, it is all forced into this one channel, and soon seeks to make itself independent of the Minister and the Church. This is the fault of Mission Schools, so called, an organization, if the Committee rightly understand it, wholly independent of any Church organization; an entirety, so to speak, that looks not beyond itself, but receives. It rather seeks out, and like a true Missionary, compels the children to come in from the highways and byways. It teaches, and in popular phraseology, converts them only to leave them. The Schools themselves are unfitted to train through succeeding years to a maturity of judgment on account of their own uncertain tenure and existence.

The second defect, as Churchmen we are painfully forced to believe, is the very prevalent disregard of the parental duty of instructing the children at home. At first sight this may appear an unjust charge against the system, but if it shall appear to be a fact, that in consequence of the existence of a Parish Sunday School, the unthinking or careless parent neglects this all important Christian duty in the belief that such instruction is had at the Sunday School, then the false position which (in the minds of many) the system assumes, and its inability of itself to perform that free duty, will leave the charge applicable, though it may be a sin of omission rather than of commission.

It can hardly be supposed that any great number of parents religiously inclined would rest easy under the imputation of affording no Christian education to their children except Church services, who yet give no personal instruction to them; that in their minds this charge against them would be met by the fact, that their children are regular attendants at the Sunday School. And yet this is evidenced by the experience of every Clergyman or teacher who finds so large a proportion of their scholars evidently uninstructed at home. We confidently appeal to all such to corroborate the assertion that it is very easy to select from every Sunday School the scholars having home instruction. Their number, compared to the whole, is small.

The great defect is the want of life and power in the system, through which the feelings and interest of the scholars are to be drawn forth and excited, so that the attendance and instruction may be retained and continued during the years of childhood and advancing youth. This want may arise from different causes, as the management, or teaching, or estimate of the system itself, or all combined. It were too much to suppose that the Sunday School alone, with its one or two hours session once in a week, can of itself be thought a system that can take possession of a child's mind and hold its influence over that mind through the long interim. Too many counter influences are at work during the week. For *this* purpose the daily Parish School is necessary. But the high standard of the Common School system, and its regard in the minds of the people, offer strong resistance to the establishment of Parish Schools. Indeed, in the minds of many, the mistaken objection of sectarianism or partizanship would present itself. Could these prejudices and oppositions, however, be overcome, and the Parish School system be adopted, where daily lessons for the life eternal as well as temporal were engrafted in the youthful mind, the Church would have taken in a day a stride forward, which now it will require years to accomplish. Here and there through the country these cheering signs of progress are to be seen. May God speed the day when they shall equal the number of our Churches!

**THE DEFECT IN TEACHING :—**The illy prepared teacher, with no hearty interest in the work, no study of the lesson to be taught,

no true conception of the great truths contained therein, unfavorably contrasts with the teachers with which the child meets in the Secular Schools the remainder of the week. They are carefully trained and critically examined, lest they be wanting in the required capacity, while too many of the Sunday School teachers are such as will consent to take a class and fill up the number of teachers—and this on the part of the Minister from sheer necessity.

*The improper classification of scholars, or grading*, whereby the awakened interest of some and a healthy desire to advance in the path of religious knowledge is retarded by the wilful neglect or mental incapacity of others, is another defect. By a continued repetition or tedious progress, the quick minded scholar impatiently throws aside the trammels and the school together.

*Want of system or head*—whereby the Sunday School does not really appreciate its true position regarding the Church. The Parish Minister is, by virtue of his sacred office, the head of all Church work in his Parish, as is the Bishop in his Diocese, and answerable to God therefor. This should be so, in so far as advice, approbation and co-operation in relation to matters merely temporal, but *must absolutely* be so in spiritualities. He must therefore be actively the head of the Sunday School. The souls of the lambs of the flock are committed unto him as unto a faithful shepherd. He cannot absolve himself from this fearful trust. Should heresy or schism come among them from false teaching, or for want of “diligent examination,” he must render an account and that not with joy. It is therefore a matter of vital importance to him that the influence and teaching be such as he knows to be right and true. To effect this, the teachers and school must be wholly and thoroughly (as such) under his control. The teachers also should be the subjects of diligent examination in reference to their capacities and aptness for teaching. A regular systematic course of instruction or advice should be devised for them by the Rector—a Normal Class in fact—where the great verities of the Christian faith should be carefully and reverently explained and inculcated, and into which, the more advanced scholars should be admitted as their abilities allowed. There should be ever in training an efficient

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Recapitulation—Action of the Committee.

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corps of teachers, who could give to their scholars a reason for that faith which they professed, and also properly convey that instruction to others.

We could scarcely hope in the reasonable limit of this report, had we the ability, to set forth all the defects which may appertain to the present Sunday School system. We sum up by way of recapitulation this portion of our report:

First—The primal duty of instructing the young in religious truth, rest in the Patriarchal or family relation.

Secondly—In the Sponsorial relation.

Thirdly—in the Priestly relation of Pastor and people.

Fourthly—It is an aid to the Minister, an auxiliary to the Church.

Fifthly—It holds a subordinate position to the three former.

Sixthly—Its object—as a means to induce the scholars to fit themselves for, and to receive Confirmation, and thus to ever walk with and in the Church.

We turn now briefly to the Diocesan record.

In December last, this Committee sent copies of a circular issued by them to every Clergyman on the Clerical list of the last Convention without reference to their Parish connection. In February last they sent duplicates. These circulars contained seventeen questions relating to Sunday Schools and their management, which the Clergy were requested to answer, and also to give such other information upon the general subject as might seem to be of general interest. These circulars elicited replies from thirty-two of the Clergy, giving the statistics, more or less full, of twenty-eight Parishes. While the Committee would not willingly make the charge of discourtesy, but on the contrary sincerely thank such of the Clergy as have furnished statistics, and who have evinced much interest in the subject by their general replies, still they can but regret the absence of full statistics. They freely confess the imperfections of their interrogatories, and that oftentimes they may have occasioned confusion in the answers. Their action was much in the way of experiment.

The comparison of the full Parochial returns per Convention Journal, 1863, and replies to Committee's Circular, is as follows:

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 Statistics of Journal of 1863 compared with Committee's List.
 

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## JOURNAL.

Whole number of Parishes,.....	80
“ “ reporting Sunday School Statistics,.....	53
“ “ of Scholars,.....	4450
Average number of Scholars per School,.....	84
Proportion of Scholars—male, $\frac{39}{100}$ ,.....	1760
“ “ “ female, $\frac{61}{100}$ ,.....	2690
Whole number of Teachers,.....	616
Proportion of Teachers—male, $\frac{15}{100}$ ,.....	92
“ “ “ female, $\frac{85}{100}$ ,.....	514

## COMMITTEE'S LIST.

Whole number of reporting Parishes,.....	27
“ “ “ Scholars,.....	1723
Average number of Scholars per School,.....	64

As the average attendance is some  $\frac{24}{100}$  lower than on the full list, and as only seven of the reporting Parishes equal or exceed the total average of attendance on the full list, it is evident that as a whole, our reports are from the comparatively smaller Parishes of the Diocese. Whether this forms a valid objection to the conclusions drawn, is a subject of fair inquiry, and perhaps of honest difference. Reflection upon the subject leads the Committee to the conclusion that the result will rather favor than prejudice the actual working of the system in this Diocese—besides which they have no other basis.

No regular statistics have been given to some of the answers, but an approximation thereto. The Committee have endeavored to give to these answers fair numerical expression, reference being had to the other portions of the same report as a guide.

The statistics gathered by the Committee are briefly condensed, as follows :

Whole number of Parishes,....	27
“ “ “ Scholars,.....	1723
Average number of Scholars per School,.....	64
(Highest number 190, lowest number 18.)	
Average attendance $\frac{73}{100}$ ,.....	1255
Whole number of baptized Children, $\frac{72}{100}$ , ....	1235
“ “ belonging to families of the Parish, $\frac{71}{100}$ ,...	1224
“ “ Teachers,.....	243
Average number per School, .....	9

## Devotional Exercises—Library Books—Text Books.

Proportion of Teachers to Scholars,.....	1 to 7
“ “ “ male, $\frac{24}{100}$ ,.....	67
“ “ “ female, $\frac{73}{100}$ ,.....	176
“ “ male to female Teachers, $\frac{38}{100}$ ,.....	
“ “ Teachers Communicants, $\frac{75}{100}$ ,.....	182
Number of male and female Communicants respectively. }	
No answer, although specifically asked. }	
Number of Teachers of mature age,.....	All.
“ “ “ Parents, $\frac{23}{100}$ ,.....	55

In most cases the Rectors superintend or are present in the Schools. In about one half, the teachers are receiving instruction from the Rector more or less directly with reference to their duties in the School. Devotional exercises are varied. Singing, to a quarter or less extent, is common to all; the music used being widely diversified. The Liturgies used are known as Hobart's, Onderdonk's, Goodrich's, Willey's, E. K. S., P. E. S. S. Union,—chiefly of the first two, next to which is the Goodrich, and one of each of the others named. Some have no Liturgy, but select prayers for the occasion.

All the text books (we infer) and a goodly proportion of the library books are publications of the societies within the Church, though from the form of the question a generality of answer might easily occur, which leaves the application of answer uncertain. Some of the Clergy complain that the Church Book Societies do not furnish a sufficient number and variety of interesting library books, thus compelling them to select outside.

All the children of sufficient ages are taught the Church Catechism in the Sunday School. Most of the Clergy answer affirmatively to the question, “Do you examine the scholars in the Church Catechism, as directed by the Rubric?”—referring to the Rubric enjoining public catechizing of the children in the Church.

A small proportion of Scholars attend other Sunday Schools, the largest number from any one school being 20 out of 130. In 13 out of the 27 parishes, this practice obtains to some extent.

The 12th question reads as follows: “What proportion of your scholars attend divine worship.” To this the answers were quite indefinite. A liberal construction cannot give more than 25. As a general rule, the proportion is relatively greater in the small Parishes. The highest proportion given is 2 to 3, the lowest 1 to 10.

No result can be obtained from answer to question No. 13. "What proportion of your scholars when arrived at years of discretion are confirmed, and manifest a religious and devout disposition?" Many of the Clergy are unable to tell, not having been long enough in the Parish. Others in various proportions from 2½ to 50. Some say "good proportion;" others, "none." Some answers evidently refer to the confirmations, others to the disposition evinced. So of question No. 14, "To what extent is this the result of Sunday School training?" This question being founded upon the last proceeding, the answer partakes of the same character. Question 16, "To what extent is the teaching of the Sunday School seconded and aided by parents at home?" With two or three exceptions, the answers and accompanying remarks are unfavorable. They carried the conviction strongly to the minds of the Committee, that in the judgment of the Clergy, here is the conscious weakness in the success of the system in this Diocese.

Festivals are few in number. To a considerable extent they assume a Church character and are connected with some holy day. Pic-nics are falling into much disfavor.

The Committee in reviewing this Diocesan record, and assuming it as a just basis for judgment of the whole, congratulate the Diocese and its Clergy, upon a success in Sunday School management, &c., which they believe is fully equal if not superior to the present status of that system in a majority of the Dioceses in this country. It is a cause of devout thankfulness to God. But, believing that it can be made much more efficient and successful, they do not hesitate to charge the Church in this Diocese with shortcomings in her duty in this respect.

They advert with reluctance to the fact prominently brought forth, the absence of parental teaching at home. This great and fundamental principle underlies the whole success, not only of the Sunday School, but also of the Church and the cause of Christ upon earth. "Train up a child in the way he should go, and when he is old he will not depart from it." This is the fountain head. As the stream can never reach a higher line than its source, so the man as a citizen will rarely rise above the principles instilled into his mind, in the tender years of childhood.

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Negligence of Parental Instruction as seen in the Reports.

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While charging this great lack of duty upon the Christian parent, the committee would not willingly think that they are debarring their children the benefits of such instruction as the Sabbath School affords, but even here the reports concur in again charging them with great negligence in this particular. In support of this latter charge, these facts are adduced, viz :

72 per cent. of the Sabbath School scholars belong to the families of the Parish. Total number of scholars, per Convention Journal of 1863, is 4,450, of which 72 per cent. is 3,160, which figure represent the whole number of children of Church families in the Diocese attending Sunday School. The whole number of Church families in the Diocese is 2,878 ; thus shewing an average a little rising of one scholar per family, which is probably below the average number of children per family, not yet arrived to years of discretion. Hence the conclusion, that not only are parents guilty in neglecting to teach their children, but also in not sending them where they may be taught. The statistics may also be presented thus :

Whole number of souls, per Parochial Reports, 1863...13,579

“ “ “ not included in families,.. ..... 1,375

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Leaving as represented by families, .....12,204

This divided among 2,878 families shows an average a little above four members. Deduct parents, two in each family, (a high estimate,) and the average is at least two children, (the figures show a fraction over.) The inference must therefore be either that one child in each family has arrived at years so mature as to have passed beyond the age of Sunday School instruction, or else that parents are remiss in this duty. Another view of the statistics may be gathered thus ;—number of persons in 2,878 families are 12,204. Deduct for parents, (presuming both to be living,) 5,756, and the number of children is represented by 6,448. Our reports show an attendance from church families of 3,160, leaving as too old or not attending, 3,288, *more than 50 per cent.* A candid judgment can hardly allow, that in this comparatively new country, more than half of the children are so far advanced in years as to necessarily ignore Sunday School instruction. We cannot hope for large success in Church matters while this state of things exist.



The Committee now take occasion to make a broad distinction in Sabbath School management and teaching between two classes of scholars—the baptized and the unbaptized. In the first the School works within the Church strictly, in the latter without. In this connection its Missionary spirit is manifested, which by many is considered the true end and aim of the system—going forth into the world, beyond the influence of Church brotherhood and home influence, and with gentle words of kindness and gentle offices of love, here and there gathering in the children of sin and shame— withdrawing them from association with, and the contact of vice, and instilling into their minds the first principles of holiness and faith—entering the households where the voice of prayer is never heard, where no family altar is found, and by patience and the wonderful power of Christian sympathy, drawing the little ones as a brand from the burning, the reflex action of whose teaching and life may so awaken the consciences of the parents and elder children of the Godless family, that, penitent and weary with the burden of their sins, they may return to the fold, and rest in the bosom of their Holy Mother. This course opens a field for action wide as the world. It would gather in for the Church a rich and abundant harvest.

The Sunday School of the Church possesses peculiar advantages for success in this Christian work. Ever under the immediate charge of the Minister, and with the Catechism as the text book of instruction, no private interpretations of Scripture could be given—in many instances so well calculated to wrest the true meaning of the word, and thus lead the ignorant into the labyrinthine paths of doubt and skepticism. Nor would it lose its hold upon the repentant and restless heart, but conduct it through the Sabbath School, as the portal into the inner and fuller Church life of reverential faith, solemn vows and sweet communion.

In this view the reports show the proportion of Scholars not connected with Church families to be twenty-nine per cent. This, upon the basis of our report, numbers in the aggregate 1,290. It is matter of rejoicing that even so many as this have been gathered in. Who can tell to how many weary souls hope and peace may have been carried through this instrumentality? How much

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Proportion of Scholars brought to Holy Baptism.

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greater the blessing might have been, had the Church been thoroughly active in this relation of life! There are in this city more Mission Schools than one, that individually go far toward equaling this aggregate number, and that through the efforts of but few persons. What, then, might not our aggregated Church strength accomplish in this particular? Thorough, active, united, loving Church work in this direction, would in this Cathedral City of the Diocese, collect in thousands of children of the abandoned and depraved, careless and unthinking parents. Such a mighty influence for good would thus be set in motion that, by the blessing of God, multitudes would throng our Churches, and the cry for room to hear the preached Word would ring upon the ears, until, as if by magic, Mission Churches for the poor would spring up on every side. This work of holy love, blessing both the giver and the recipient, would evermore continue and magnify itself, and be an acceptable offering to the Lord God of Sabbath. Once thoroughly energized and active, the good influence would quickly spread and a new life be infused into our Diocesan work.

But this Missionary work, like the Mission Schools heretofore adverted to, fails, unless it lead its recipients through Baptism and Confirmation to the Holy Communion, and a closer and avowed Church life. Returning to figures, the Committee report, proportion of scholars not belonging to Church families twenty-nine per cent., proportion of scholars unbaptized twenty-eight per cent. The argument is founded upon the assumption, that all the scholars belonging to Church families are baptized and we dare not assume otherwise, (for we would even hope that the Church in this Diocese does not consider Baptism as a convenient form of Church connection, but as a Holy Sacrament ordained by Christ himself, and that therein, by the promise of God, is found "a death unto sin and a new birth unto righteousness.") Exceptions will of course be found to this as to all general rules, but they will be in a small minority. Upon this assumption the statistics show that of twenty-nine per cent. of scholars gathered into the Sunday Schools of twenty-eight Parishes, but one per cent. have been brought to Holy Baptism. It were perhaps unjust to judge the degree of efficiency by this fact, for, having no previous data, no amount of

progress in any given time can be given. But, with this as a beginning, should statistics of another year show no greater results, we have great need, as Churchmen, to humble ourselves before God for coming far short of our duty.

Another great wrong, and which must radically be cured before success can be hoped for in Sunday School work, is the very small attendance at the Church services by the scholars of the Sunday School. Either the instruction is faulty, or takes no abiding hold of the child, or the parental instruction, direct or implied, is thoroughly antagonistic and invalidating. Except in the care of the youngest children, there can hardly be an excuse for this studied neglect of the services of the Church. The efforts of the Sunday School are for naught, if three-fourths of the scholars as their first act after the close of the school set at naught God's positive command. The Committee will not pause here to prove this direct and positive command and duty, to honor God in the public assemblies of his people; but assume the general recognition of this position. Nor can it be said that the confinement to the children is too great; for if Sunday School be held before morning service, the two combined will not exceed the ordinary time of the morning session of the daily schools, and, if in the afternoon, then the time is still shorter. This great wrong, like that of the neglect of parental instruction, strikes directly at the root and life of Church growth and advancement, and must be overcome.

The Committee are unable to trace the results of the Sunday School teaching, upon the subsequent actions and life of the Scholars, for the reasons stated in the beginning of the report. They present these three points, viz.: parental training, Church attendance, a disposition and Confirmation, as the test of healthy Sunday School work. They respectfully call the attention of the Convention to the same, with a view of continuing statistical reports, embracing at least these three cardinal points of inquiry, and the reformation of any evils which may be found therein.

Upon the clergy must first and chiefly rest the duty of correcting these and all other kindred evils. The whole position of the Sunday School should be well weighed and elaborated to their respective congregations. Parents should especially be taught their solemn

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Lay Co-operation—Resolutions.

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responsibilities toward their offspring; that they cannot jeopardize their eternal salvation without themselves being in danger of the judgment; that as an aid to this instruction they should "call upon them to hear sermons," to attend the services of the Church, and also to be examined and ordered by the minister in the public catechising. The duty upon the Clergy is also absolute to have a watchful supervision over the Sunday School, to know that their teachers are qualified for their positions, and for this purpose to examine and instruct *them* by a system of teachers meetings or classes, into which, from time to time, may be brought the elder and more advanced scholars, thus fitting them in due season to become teachers, thus interesting and holding them during those dangerous years, when inexperienced and easily enticed they first begin to act and judge for themselves, and where the present system seems powerless over them. There is a vast field opened in connection with this system for active lay co-operation. There is a latent lay element in the Church, which, if actively organized and judiciously guided and worked as a united whole, could as it were, remove mountains and cast them into the sea. When the Church really understands this fact and acts so as to employ this mighty lever, its onward conquering march will, with the blessings of God, find no obstacle insurmountable, no enemy invincible.

Desiring to receive the endorsement of the Convention upon their action and conclusions, and to inaugurate a more thorough examination and higher standard of success in this great work, the Committee venture to close their report by offering the following:

*Resolved*, That in the opinion of this Convention the Church Sunday School system involves greater power for good as are auxiliary to the Church, and is worthy of our careful consideration and vigorous support.

*Resolved*, That the Convention recommend each Parish Clergyman to fully and plainly instruct his people, the solemn parental obligation of instructing their children in the great religious truths and the true position of the Sunday School, with a view to induce more general interest in its welfare, to enlarge and improve its corps of teachers, and to procure a general attendance of the adults of the Parish upon the occasions of public Catechizing.

*Resolved*, That the Clergy be requested to adopt a uniform system of class books, which, beside the several statistics of service,

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Resolutions to print Journal.

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attendance and lessons, shall show the age, if baptized, if confirmed, if belonging to families of the Parish, if parents are baptized and confirmed, and if taught at home, number of times in attendance upon Church services, text book, and if teacher is a communicant.

*Resolved*, That a Committee be appointed to print and distribute such class books, and that the Clergy be earnestly requested to render a report embracing these statistics, (with such others as may be requested by the same), to said Committee, on or before the \_\_\_\_\_ day of \_\_\_\_\_ 1865, and that said Committee be requested to report thereon, and such other matters as may be deemed applicable, within the scope of the resolution under which this Committee was formed at the Convention.

T. H. BENEDICT,  
W. H. ROBERTS,  
JOHN. F. BEATY,  
GEORGE P. LEE.

On motion, it was

*Resolved*, That the Secretary cause to be printed five hundred copies of the Journal and Bishop's Address, and send one copy to each of the members of the Convention, and one copy to every twenty Communicants in each Parish, and the usual copies to the Bishops, Secretaries of Convention, and periodicals of the Church; and that he cause to be printed five hundred extra copies of the Bishop's Address, in separate pamphlet form; and that every Clergyman in the Diocese be requested to read the same in his pulpit; and also, that the Secretary seek proposals from various printing offices for the printing of the Journal and Bishop's Address, and select from the same at his discretion.

On motion, it was

*Resolved*, That the thanks of this Convention be tendered to the Clergy, Congregations and Citizens of Chicago, for their kind hospitality to the members of the Convention.

The reading of the minutes was dispensed with, and, on motion, it was

*Resolved*, That after the usual religious exercises, the Convention adjourn *sine die*.

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Closing Exercises.

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The Bishop then made a closing address; the *Gloria in Excelsis* was sung by the Convention, and, after prayers and the Benediction by the Bishop, the Convention adjourned *sine die*.

HENRY J. WHITEHOUSE,

*Bishop of the Diocese of Illinois.*

CHARLES A. GILBERT,

*Secretary.*

# TREASURERS' REPORTS.

T. N. MORRISON, *Treasurer of Convention, in account with  
Missionary Fund.*

		Dr.	Cr.
1863.			
Sept. 17,	St. Paul's, Alton,.....	\$15 75	
	Christ, Waukegan,.....	10 00	
	St. Paul's, Peoria, .....	34 80	
	Redeemer, Wilmington,.....	5 00	
	Christ, Chicago,.....	15 85	
	Trinity, Rock Island,.....	4 65	
	St. John's, Kewanee,.....	5 00	
	St. John's, Quincy,.....	53 00	
	St. Paul's, Peru,.....	7 71	
	Advent, Marengo,.....	2 27	
	Christ, Ottawa, .....	28 00	
	Christ, Limestone,..	11 90	
	Calvary, Farmington,.....	20 40	
	Emmanuel, Rockford,.....	3 75	
	St. Paul's, Springfield,.....	39 60	
	Trinity, Jacksonville,.....	22 50	
	Trinity, Chicago,.....	150 00	
	Grace, Chicago,...	45 00	
	St. John's, Chicago,.....	25 00	
	St. Mark's, Chester,.....	5 00	
	Trinity, Belvidere,.....	3 00	
	St. Paul's, Paris,.....	2 25	
		\$510 43	

## Treasurer's Reports—Contingent Fund.

		Dr.	Cr.
Paid	Rev. M. Magill .....		\$24 36
"	Rev. Mr. Pedelupé,.....		67 25
"	Rev. C. H. Albert, .....		38 00
"	Rev. John Benson,.....		43 30
"	Rev. Robert Trewartha, ...		60 00
"	Rev. Samuel Goodale,.....		45 00
"	Rev. John Cauch,.....		40 00
"	Rev. C. A. Bruce,.....		30 00
"	Rev. James W. Coe,.....		25 00
"	Rev. William Brittain,.....		25 00
"	Rev. Timothy Wilcoxson, ..		25 00
"	Rev. Dr. McCullough, .....		25 00
"	Rev. Jacob Bredberg,.....		25 00
"	Rev. George C. Street,.....		25 00
	Contingencies, .....		2 52
		\$510 43	\$510 43

T. N. MORRISON, *Treasurer.*

T. N. MORRISON, *Treasurer of Convention, in account with  
Contingent Fund.*

		Dr.	Cr.
1863.			
Sept. 16,	To balance Contingent Fund under Old Canon, (see Journal 1863, page 30),.....	\$139 15	.....
	To balance Diocesan Fund for con- tingent expenses of Diocese, (see Journal 1863, page 33), .....	213 96	.....
1864.	Balance Diocesan Fund for contin- gent expenses of Diocese, .....	36 35	.....
Jan. 5,	Cash to Rev. Charles A. Gilbert, Secretary, .....		\$386 74
	Contingencies, .....		2 72
		\$389 46	\$389 46

T. N. MORRISON, *Treasurer.*



## Treasurers' Reports—Diocesan Fund.

T. N. MORRISON, *Treasurer of Convention, in account with  
Diocesan Fund of Illinois.*

		Dr.	Cr.
1863.			
Nov. 20,	St. John's, Kewanee,.....	\$7 50	.....
	St. Andrew's, Farm Ridge,.....	5 00	.....
	Christ, Limestone,.....	7 00	.....
	St. John's, Algonquin,.....	3 00	.....
	St. Ansgarius', Chicago,.....	4 85	.....
	Trinity, Polo,.....	10 00	.....
	Redeemer, Wilmington,.....	5 25	.....
	Holy Communion, Chicago,.....	6 25	.....
	Calvary, Farmington,.....	5 25	.....
	Emmanuel, Rockford,.....	12 00	.....
	St. Mark's, Chester,.....	10 00	.....
	St. John's, Chicago,.....	10 00	.....
	St. Paul's, Peoria,.....	23 75	.....
	Grace, Chicago,.....	30 00	.....
	Trinity, Chicago,.....	35 25	.....
	St. James', Chicago,.....	78 50	.....
	Trinity, Jacksonville, .....	17 00	.....
	St. Paul's, Springfield,.....	31 85	.....
" 24,	Trinity, Aurora,.....	6 15	.....
	St. John's, Naperville,.....	3 20	.....
" 27,	Christ, Waukegan,.....	14 75	.....
Dec. 4,	Zion, Freeport,.....	12 00	.....
	Christ, Robin's Nest,.....	10 00	.....
	Grace, Galena,.....	15 00	.....
Nov. 20,	By Cash to Bishop Whitehouse,.....		\$275 00
1864.			
Jan. 15,	" " " " .....		52 20
	Balance Contingent Fund of Dio- cese transferred to contingent account,.....		36 25
		\$363 55	\$363 55

T. N. MORRISON, *Treasurer.*

## Treasurers' Reports—Diocesan and Missionary Funds.

\*GEORGE P. LEE, *Treasurer, in account with the Convention.*

PARISHES.	DIOCESAN.	MISSIONARY.	TOTAL.
<i>To Cash received from</i>			
St. John's, Albion,.....	\$6 00	.....	\$6 00
St. John's, Algonquin,.....	10 00	\$3 77	13 77
St. Paul's, Alton,.....	.....	65 40	65 40
Trinity, Aurora,.....	20 95	.....	20 95
Trinity, Belvidere,.....	.....	3 00	3 00
St. Matthew's, Bloomington,	23 00	.....	23 00
St. Pauls, Carlinville,.....	15 00	11 90	26 90
St. Mark's, Chester,.....	35 00	15 00	50 00
St. Peter's, Chesterfield,.....	9 00	20 00	29 00
Atonement, Chicago,.....	90 00	.....	90 00
Christ, ".....	50 00	15 85	65 85
Grace, ".....	150 00	104 90	254 90
Holy Communion, ".....	12 50	.....	12 50
St. Ansgarius, ".....	40 08	.....	40 08
St. James', ".....	315 00	225 00	540 00
St. John's, ".....	105 00	57 00	162 00
St. Stephen's, ".....	14 00	.....	14 00
Trinity, ".....	141 00	150 00	291 00
Christ, Collinsville,.....	2 50	2 15	4 65
St. John's, Decatur,.....	41 75	38 45	80 20
St. Luke's, Dixon,.....	28 00	.....	28 00
Calvary, Farmington,.....	31 05	40 85	71 90
St. Andrew's, Farm Ridge,.,	40 00	.....	40 00
Zion, Freeport,.....	48 00	.....	48 00
Grace, Galena,.....	64 00	15 00	79 00
Trinity, Jacksonville,.....	68 00	60 00	128 00
Christ, Joliet,.....	60 00	.....	60 00
St. John's, Kewanee,.....	30 00	10 10	40 10
St. Mark's, La Salle,.....	5 00	.....	5 00
St. James', Lewistown,.....	15 00	2 70	17 70
Christ, Limestone,.....	34 00	23 50	57 50
St. John's, Lockport,.....	36 40	.....	36 40
St. Paul's, Manhattan,.....	3 50	5 00	8 50
Advent, Marengo,.....	.....	2 27	2 27
<i>Carried forward,.....</i>	<i>\$1,543 73</i>	<i>\$871 84</i>	<i>\$2,415 57</i>

\*The Treasurer's Report bears date of the 1st of September, notice having been given to all the Clergy that the accounts would then be closed. The Report to the next Convention will account for all receipts from that date.

## Treasurers' Reports—Diocesan and Missionary Funds—Continued.

PARISHES.	DIOCESAN.	MISSIONARY.	TOTAL.
<i>Brought forward</i> , .....	\$1,543 73	\$871 84	\$2,415 57
St. Thomas', Morris, .....	1 35	1 30	2 65
St. John's, Naperville, .....	12 00	.....	12 00
Christ, Ottawa, .....	96 00	70 00	166 00
St. Paul's, Peoria, .....	95 00	69 50	164 50
St. Paul's, Peru, .....	16 00	31 30	47 30
Trinity, Polo, .....	38 00	.....	38 00
St. John's, Quincy, .....	80 00	87 00	167 00
Christ, Robin's Nest, .....	30 00	31 50	61 50
Emmanuel, Rockford, .....	60 00	11 75	71 75
Trinity, Rock Island, .....	10 50	9 65	20 15
St. Paul's, Springfield, .....	74 40	82 90	157 30
St. Jude's, Tiskilwa, .....	14 00	.....	14 00
Christ, Waukegan, .....	65 00	10 00	75 00
Redeemer, Wilmington, .....	21 00	5 00	26 00
St. Peter's, Sycamore, .....	10 00	.....	10 00
St. Paul's, Paris, .....	.....	2 25	2 25
St. Paul's, Kankakee, .....	5 00	.....	5 00
Miscellaneous Offerings, .....	.....	127 00	127 00
	\$2,171 98	\$1,410 99	\$3,582 97
Rev. C. A. Gilbert, being part amount paid him by last Treasurer, .....		\$83 11	
Dead Letter Office, being remittance sent Rev. T. Wilcoxson, (never received by him,) .....		15 00	98 11
Total Receipts, .....		.....	\$3,681 00

## PAYMENTS—DIOCESAN FUND.

Rt. Rev. Henry J. Whitehouse, an ac- count of Salary, 1863-4, .....	\$1,955 10	
Bad Bill returned to Grace Church, Chicago, .....	5 00	\$1,960 10

## Treasurers' Reports—Missionary Fund—Continued.

## PAYMENTS—MISSIONARY FUND.

Rev. R. Trewartha,.....	\$140 00	
" Jas. W. Coe,.....	105 00	
" William Brittain,.....	105 00	
" John Benson,.....	122 30	
" Samuel Goodale,.....	125 00	
" Timothy Wilcoxson,.....	40 00	
" J. W. McCullough, D. D.,.....	70 00	
" John Cauch,.....	90 00	
" J. B. Pedelupé,.....	145 00	
" Jacob Bredberg,.....	140 00	
" George C. Street,.....	105 00	
" Matthew Magill,.....	129 36	
" C. H. Albert,.....	38 00	
" C. A. Bruce,.....	30 00	
" James McGowan,.....	35 00	\$1,419 66

## CONTINGENT EXPENSES.

1864.			
Jan. 15,	Contingencies,.....	\$2 52	
March 4,	P. O. Stamps,.....	3 00	
" 30,	Discount,.....	25	
May 20,	S. P. Rounds, printing Journal	120 00	
" 20,	Paid Dunlap, Sewell & Spauld- for Books and Stationary for Treasurer, .....	22 50	
" 20,	Paid Dunlap, Sewell & Spauld- ing, for S. S. Com. Printing,	4 50	
Aug. 22,	Paid P. O. Stamps,....	6 00	
" 31,	Paid S. P. Rounds on account of printing Journal,.....	100 00	
" 31,	Am't heretofore charged by Rev. T. N. M. as 10 per ct. carried to Contingent Fund. Error, as the am't had been before chgd. in Cash Rec'ts,	36 50	295 12
	Total Payments,.....		\$3,674 88
	Cash on hand to balance Ac't.		6 20
			\$3,681 08

GEO. P. LEE, *Treasurer.*

## Treasurers' Reports—Episcopate Fund.

J. W. HANSEL, *in account with Trustees of Episcopate Fund,*  
*Sept. 5th, 1864.*

		DR.	CR.
1863.	Amount due Convention.....	\$94 36	.....
Sept. 15,	St. John's Church, Albion,.....	5 00	.....
" 18,	Rev. T. N. Morrison, sur. of assess.	105 43	.....
Oct. 1,	" " " "	37 73	.....
" 30,	St. John's, Albion, back dues, ....	6 00	.....
1864.			
Jan. 4,	Redeemer, Wilmington, back dues	40 00	.....
Feb. 9,	St. John's, Albion, " "	4 00	.....
Mar. 28,	" " " "	25 00	.....
1863.			
Sept. 15,	By check sent Bishop, to balance account of '63,.....		\$94 36
" 18,	By cash paid by Rev. T. N. Morri- son,.....		105 43
Oct. 1,	By Cash paid by Rev. T. N. Morri- son,.....		37 73
	By cash paid Bishop from St. John's, Albion,..		5 00
Mar. 29,	By cash sent Bishop, .....		25 00
	By check sent Bishop, to balance account, .....		50 00
		\$317 52	\$317 52

I have in my hands one note given by the Vestry of St. Paul's Church, Pekin, dated February 1st, 1863, amount \$86.

J. W. HANSEL, *Treasurer.*

## Treasurers' Reports—Fund for Aged and Infirm Clergy.

J. W. HANSEL, *Treasurer of Fund for Aged and Infirm Clergymen.* Sept. 5, 1864.

		Dr.	Cr.
	Amount on hand at last settlement	\$83 60	.....
Nov. 30,	Rec'd, Christ Church, Chicago,...	12 00	.....
Dec. 6,	“ St. Paul's, Peoria,.....	20 00	.....
Jan. 15,	“ St. Paul's, Springfield,....	130 80	.....
	“ Trinity, Jacksonville, .....	20 00	.....
	“ St. John's, Decatur,.....	3 00	.....
Sept. 2,	“ Grace Church, Chicago,....	20 00	.....
1864.			
Jan. 15,	By collection of St. Paul's Church, Springfield, paid to Rev. Dr. Dresser,.....	.....	\$130 00
	By collection of Trinity Church, Jacksonville, paid to Rev. Dr. Dresser by Rev. T. N. Morrison .....	.....	20 00
		\$289 40	\$150 00
		150 80	.....
	Amount subject to order.....	\$138 60	

J. W. HANSEL, *Treasurer.*

## Secretary's Report.

CHAS. A. GILBERT, *Secretary, in account with the Convention.*

		Dr.	Cr.
Sept. 17,	To cash received from Rev. T. N. Morrison, .....	\$104 45	.....
Dec. 13,	To cash received from Rev. T. N. Morrison, .....	250 00	.....
Jan. 18,	To cash received from Rev. T. N. Morrison, .....	22 30	.....
Oct. 1,	G. Bulkley for transcript of arg., &c. ....		\$25 00
	Copyright of same, .....		1 05
" 14,	Journals of Gen. Con., Freight, .....		2 25
	Postage on same, to Clergy of the Diocese, .....		5 90
Nov. 23,	Printing Pastoral Letter, .....		6 00
	Envelopes and Postage on same, .....		5 90
	Trunk for Papers of Diocese, .....		3 00
Dec. 15,	On account of printing Journal, .....		200 00
" 20,	Postage on Journals of Dioc'n Con. ....		11 64
Feb. 25,	Printing Thanksgiving Service, .....		10 00
April 19,	Remitted to G. P. Lee, Treasurer, .....		83 11
Aug. 6,	Printing forms of "Reports and		
" 8,	Certificates, .....		9 50
	Express charges on Journals, .....		4 00
	Postage and Envelopes for same, .....		75
	Express charges on Journals and		
	Canons to Convention, .....		1 00
	Contingencies, .....		4 18
	Balance on hand, .....		3 47
		\$376 75	\$376 75

# PAROCHIAL REPORTS.

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The suggestion has been made by several influential Clergymen and others, owing to the increased expense of publishing the Journal] this year, that it would be expedient to omit the formal printing of the Parochial Reports in the usual extended manner. The statistics are all embraced in the "Tabular Statement," and a digest of the other facts, embracing the remarks of the several Rectors and Ministers, might present in more condensed and readable manner, the state of the Church in the Diocese as given in the detail of the respective Parishes, I have therefore, with some hesitation, concluded to adopt the suggestion for the current year, and prepare a *resume* of the facts, statistics and remarks spread through the Reports made to me in compliance with the canonical obligation, and not included in the Tabular Statement.

## SUMMARY OF THE PAROCHIAL REPORTS.

The comparative inspection of the Table of this year and of the last, will give the following results :

<i>Families</i> ,.....	1863,	2878,	1864,	3126.
<i>Baptisms</i> —Infants,.....	"	697,	"	754.
Adults, .....	"	106,	"	119,
Total, .....	"	803,	"	873.
<i>Communicants</i> —Admitted,.....	"	442,	"	239.
Received, .....	"	242,	"	265.
Removed,.....	"	407,	"	338.
Died,.....	"	45,	"	61.
Whole number,	"	3525,	"	3632.
<i>Marriages</i> ,.....	"	197,	"	238.
<i>Burials</i> , .....	"	461,	"	544.
<i>Sunday Schools</i> —Teachers,.....	"	606,	"	615.
Scholars, .....	"	4450,	"	4695.
Contributions, whole amount,....	"	\$49,218,	"	\$121,235.



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Reports from Lay Readers—Reports from Clergymen without Parishes.

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The whole number of Reports is *Eighty-seven*.

From Lay Readers—James Clark, Limestone Prairie,  
 Samuel Wilkinson, Farmington,  
 John B. Saye, Bridgeport, Lawrence Co.,  
*Three.*

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CHRIST CHURCH, LIMESTONE, 5th Sept., 1864.

*To the Right Rev. H. J. Whitehouse, D. D., Chicago.*

As Lay Reader of this parish, I would respectfully report, having read service every other Sunday, and once on account of the sickness of Rev. Mr. Benson.

Yours sincerely,

JAMES CLARK.

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September 12th, 1864.

*To the Right Rev. H. J. Whitehouse, D. D., Bishop of Illinois :*

SIR—In discharge of my duties as Lay Reader, I would report, that, during the past year, with the exception of two months during the winter, I have read morning service and a sermon on each alternate Lords Day, and on two or three other occasions where the Rector was absent, in Calvary Church, Farmington, Ill.

SAMUEL WILKINSON.

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Mr. SAYE, of Bridgeport, Lawrence Co., candidate for Orders, read prayers and a sermon *seventeen weeks* from the date of his appointment, to the meeting of the Convention. He has since been ordained to the Diaconate, and will work in the same neighbourhood where he has officiated as Lay Reader.

From the Clergy resident, without Cure, viz :

Rev. W. M. A. Brodnax,	Rev. Anson Clark,
" W. H. Cooper,	" Samuel Goodale,
" Jonas Green,	" Asa Griswold,
" Benjamin Hutchings,	" P. A. Johnson,
Rev. Roswell Park, D. D.	<i>Nine.</i>

These Clergy report as follows :

PEORIA, Sept. 8th, 1864.

*To the Right Rev. H. J. Whitehouse, D. D. :*

RT. REV. AND DEAR SIR—I continued my operations, in the lower part of this City, from the time of my last report to the first

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 Reports from Clergymen without Parishes—Continued.
 

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of June ; when, as there was no prospect of success, I relinquished the enterprise of forming an independent Parish.

Very respectfully,

W. M. A. BRODNAX.

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The undersigned reports to the Bishop, that he has preached only on two occasions, (both at Dement,) during the year past. A nervous affection of the right arm, makes writing almost impossible, and weakness of lungs makes speaking equally difficult. Being crippled in those two important particulars, he has not felt himself competent to the general work of the ministry. The nearest to Parochial work that circumstances have permitted, has been to assemble his neighbors, together with their children in the district School House, in the shape of a Sunday School and Bible Class, and reading and expounding the Scriptures to them, with appropriate religious services.

A. CLARK.

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CHICAGO, Sept. 21st, 1864.

*Right Rev. H. J. Whitehouse, :*

DEAR SIR—I would report that on the 14th February last I closed my temporary connection with the Parish at Sycamore, and have since been engaged as General Agent of the *North Western Freedman's Aid Commission*. In this capacity, I have constantly officiated in churches of our communion throughout the Northwest, reading prayers, assisting in the administration of the Holy Communion, frequently in vacant Parishes, and have travelled several thousand miles. Immediately on entering upon this work, I also resigned the Rectorship of St. Paul's Church, Hyde Park.

W. H. COOPER.

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*To Rt. Rev. Bishop Whitehouse :*

I continued in charge of Trinity Church, Geneseo, as Missionary, until the first of May, 1864. Since then, I have continued my residence in Geneseo, but have not officiated, no opportunity having presented itself.

The Statistics of the Parish at the time of my resignation were about as follows :

Families, 20. Communicants, 18. Sunday School Teachers, 6. Scholars, 30. Holy Communion, 8 times. Public Services—Sundays, 50; other days, 10.

Collections were made every Sunday, but it was supposed the circumstances of the Parish justified their use for Parish purposes.

The whole effort of the Parish was enlisted in providing a House for Public services which has resulted successfully.

No doubt that with an attractive Church, and an active Clergyman, this Parish will soon be able to return some of the pecuniary assistance it has received from the Diocese.

SAMUEL GOODALE.

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CHICAGO, Sept. 14, 1864.

*Rt. Rev. H. J. Whitehouse, D. D., Bishop of Illinois :*

RT. REV. AND DEAR SIR: In the fulfillment of the duty required of me as a Clergyman not regularly settled in any Parish or Church, I report my services for the Conventional year :

Baptisms, 1. Marriages, 1. Celebration of Divine Service, Sundays, 90.

I have been officiating at the town of Monee, on the Illinois Central Railroad, for eight months, and also in the village of Harlem, nine miles from Chicago, on every alternate Sunday for four months; at this latter place there has been manifested a very considerable interest in the Church, and hopes are entertained that a suitable edifice for public worship will soon be erected.

Respectfully, yours,

JONAS GREENE.

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NEW YORK, Sept. 7th, 1864.

*To the Right Rev. H. J. Whitehouse, D. D., Bishop of the Diocese of Illinois :*

For the Conventional year ending September, 1864, I have no clerical services to report, inasmuch as I have neither had in charge any Parish, nor been assigned to any Missionary work.

ASA GRISWOLD.

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ALBION, ILL., Sept. 9th, 1864.

*Right Rev. H. J. Whitehouse, D. D. :*

RT. REV. AND DEAR SIR—I transmit the Parochial report of St. John's Church, Albion, Ill. It makes the schedule of my own ministrations, and makes no farther report on my part necessary.

When the Rev. Mr. Ryall left St. John's Church, in September, 1862, a bill of arrears of indebtedness to the fund of the Episcopate

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Reports from Clergymen without Parishes—Continued.

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was forwarded to the Vestry, which needed correction by the Treasurer of the Fund, and when so corrected amounted to ninety-two dollars, (\$92). That amount has been paid off. It is to be hoped that this poor church can have the benefit of the reduced assessment for these last two years.

Respectfully yours in the Church,

B. HUTCHINS.

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DECATUR, September, 1864.

*To Rt. Rev. J. H. Whitehouse :*

RESPECTED SIR: As required, I send you an account of my time and service. I still continue to reside near Decatur. It is my aim and effort to serve wherever opportunity allows. I have occasionally aided the Rectors of adjoining Parishes. I have visited neighboring Towns where there seemed to be any interest in our services. Have also officiated in School Houses, in the country where there seemed to be any encouragement to be useful.

I have held regular services at Todd's Point, twenty-five miles from here, about every two weeks, when weather permitted, excepting a few weeks when on a visit to Iowa. At Todd's Point I generally meet a congregation of about 150 people, who take part in the services.

I have administered the Holy Communion twice; the Rite of Baptism (infant) once, and officiated at two Burials.

At Todd's Point we have a Sunday School of twenty-five children and three regular teachers. There is encouragement to continue.

Respectfully submitted,

P. A. JOHNSON.

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IMMANUEL HALL, LAKE VIEW, Sept. 14th, 1864.

*To the Right Rev. Henry J. Whitehouse, D. D., Bishop of the Diocese of Illinois.*

The undersigned respectfully reports, that during the last Conventional year, he has been assiduously engaged in his duties as Rector and Proprietor of Immanuel Hall, having from ten to twenty young gentlemen and boys under the sole educational care of himself and family. Except during the vacations, he has conducted the full services of our Church on every Sunday in his school room, with a Bible Class and a Sunday School in addition; and besides this, has officiated three times in Evanston, and at sundry places during a recent eastern journey.

ROSWELL PARK.

There are Reports from *thirteen* Missionary places where the Church is not organized, viz:

Hillsborough, Shelbyville, Paris, Bunker Hill, Du Quoin, Carbondale, Jonesboro', Anna, Mound City, Edgewood, Monee, Harlaem, South Peoria.

The information received from these places is mainly contained in the following Reports:

JONESBORO', UNION CO., ILL., Sept 13th, 1864.

*Right Rev. Henry J. Whitehouse, D. D. :*

RT. REV. AND DEAR SIR—Since submitting my last Report, I have held services regularly at Du Quoin, Carbondale, Jonesboro' and Anna. On Tuesday, the 7th of June last, I visited Mound City, since which time services have been held there every alternate Sunday.

Although in a new country, such as this, difficulties have to be surmounted and prejudices overcome, yet the prospects of the Church in Southern Illinois are on the whole, encouraging; and I have strong hopes that very soon shall a love of her pure doctrine and beautiful Liturgy take fast hold on the hearts of the the people. The Prayer Book has been my great auxiliary during year, and I hereby tender my acknowledgments to the N. Y. C. P. B. Society, and to the Bp. White P. B. S., of Philadelphia, for their kind and generous donations of Prayer Books and Tracts which I have distributed among the people.

Since the 10th of April, the services at Du Quoin have been held in the School House, a very inconvenient place. Before that date we occupied the Presbyterian house of worship. The brethren at this station are anxious to have a Church, but feel their inability to make any effort at present. They are faithful and zealous, and will do all they can to sustain the services.

My Sunday labors being now divided between Mound City and other places I cannot hold services at Carbondale except on week days, as opportunity and facility may be afforded. Nearly all the church members have removed and those who remain (three persons) have removed already in contemplation.

At Jonesboro and Anna I held services every fourth Sunday until my arrangement at Mound City. At Anna I will continue the monthly services as previously, having Evening Prayer same day at Cobden, six miles north of Anna.

Once I visited Grand Court Prairie, the residence of J. J. Swanwick, Esq., and in the Presbyterian Church in the neighborhood I held Divine Service and baptized three children.

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Bunker Hill—Hillsboro'—Rev. J. B. Predelupé.

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Upon visiting each station I am very much comforted. Everywhere does the Missionary hear the words of welcome—everywhere are the hearts of the brethren open to receive him, generously indeed will they do all they can to sustain the “Minister of Christ” in his labor of love; yet with the word of welcome cometh forth the acknowledgment of want of power to do and of ability to accomplish; and though hope may be thus clouded by discouragement yet the laborer looks up with confidence to the Lord of the harvest that the seed planted by feeble hands shall grow, vivified and refreshed by the dew of Hermon.

As there is no organized Parish in my charge I cannot adhere strictly to the prescribed “form of Parochial Report,” yet I will approach it as closely as possible:

Baptisms—Infants, 3.

Marriages, 2. Burials, 2.

Public Catechetical Instruction, 18 times.

Celebration of Divine Service—Sundays, 98, other days, 6.

Holy Communion—Public 10. Alms \$8 20.

I attempted a Sunday School in Jonesboro, but no one feeling sufficient interest, and my not being able to give it my personal supervision, it fell to the ground. Instead of making a similar attempt elsewhere, I have given Catechetical instruction after the morning service at each Station.

Respectfully your obedient servant,

WILLIAM BRITTAIN, *Missionary, I. C. R. R.*

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Name of Parish—Bunker Hill Missionary Station, without Parochial Organization.

Minister in Charge—Thos. W. Mitchell.

Families, 30; individuals not thus included, 75; total of souls, 150.

Burials, 1. Communicants, present number, 9.

Celebration of Divine Service—Sundays, 26; other days, 6.

Holy Communion—Public, 4. Alms, \$15.

Contributions—Mission: Domestic, \$5.80. Parish purposes, \$100.

The above Report only covers a period of six months.

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HILLSBORO'.—This Station is only supported by one family, and all the expenses paid by them, but they are zealous and wish the continuation of services, they pledge eighty dollars.

Besides Shelbyville and Hillsboro', I held divine service in Paris till last June, at which time I discontinued with your permission.

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Shelbyville—Edgewood—Rev. James McGowan—Belvidere and Morris.

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The children I baptized there are included in Report of Shelbyville. The number of Sundays I held divine service in Paris, is 18.

I held also a service on a Sunday in Mattoon and baptized one child.

Yours, respectfully,

J. B. PEDELUPÉ.

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SHELBYVILLE.—This place has certainly improved, and our services are well attended, and a small class, for confirmation, awaits the coming of the Bishop. This place needs the help of the Missionary Committee. They pledge two hundred dollars, but if our troubles were ended they certainly would do much more.

J. B. PEDELUPÉ.

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EDGEWOOD, EFFINGHAM CO., ILL., Sept. 13, 1864.

*To the Rt. Rev. Henry J. Whitehouse, D. D. :*

RT. REV. AND DEAR SIR—The following is a correct record of my official acts as Missionary in this place :

Celebration of Divine Service, seven times. Officiated at one funeral.

The prospects of this Station are far from cheering.

I am, your humble servant,

R. TREWARTHA.

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To these it is proper to add the Reports of two Clergymen whose duty has been essentially Missionary, viz :

Rev. James McGowan and Rev. Albert E. Wells.

MORRIS, GRUNDY CO., ILL., Sept. 13, 1864.

*To the Rt. Rev. H. J. Whitehouse, D. D. :*

RT. REV. AND DEAR SIR—From the time of our last Diocesan Convention, I remained at Belvidere, until Easter. I was then constrained to leave for want of necessary support. I am sorry to say the Church at Belvidere has been without services since I left, and is still shut up. The *debt* is yet unpaid, but nearly the amount has been raised by subscription ; and, I trust, the Church building will soon be secured.

I have been a Missionary at Morris since the first of May past. There is a growing interest manifested in the services of the

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Rev. James McGowan—A. E. Wells—B. Hutchins, Albion.

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Church *here*; and I hope a Church building will soon be raised. The foundation is now laid, and stone is already on the ground for use. The ladies of the Parish are very zealous for a Church edifice, and I trust that the Church abroad will aid our struggling efforts. If a warm response is made, the Church may be finally established in this growing place of three thousand inhabitants.

During the last year I have performed service one hundred and fourteen times, and preached one hundred and eleven times. I trust that my labors have not been in vain in the vineyard of our Master.

I remain, Rt. Rev. and dear sir,

With much respect, your humble servant,

JAMES S. MCGOWAN.

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CHICAGO, ILL., Sept. 15, 1864.

*My Dear Bishop :*

The Report of St. John's Church, Kewanee, will include all my services up to the 15th of February. Immediately after that I spent some six weeks in Indiana, where I presented two for confirmation.

Since the expiration of that time, every Lord's day, but one, has been passed in this Diocese. I have celebrated Divine Service twice each Lord's day, with one exception, when a place could not be procured for a morning service.

I have baptized four adults—two at Kewanee, who will be reported in their Parish report; two at Belleville, which has no Parish organization.

The giving of an adequate view of the state and prospects of the Church in the various places which I have visited, would occupy more space than can well be allowed to a Clerical Report, which should extend but little beyond the list of actual services.

A. E. WELLS.

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Parochial Reports have been received in *six* cases from Churches without settled Pastors through the Lay Officers of the same, viz: for Albion, Brimfield, Galesburg, Geneseo, Lewistown and Princeton.

ALBION.—The Parish has been without a Rector for two years. During that period vestry elections and vestry meetings have not occurred. Yet the Church has held its own and paid all arrears to its Bishop, and if allowed the benefit of the reduced assessment, owes nothing.

B. HUTCHINS.



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William W. Church, Brimfield—Wardens, Galesburg—Geneva—Lewistown.

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ZION CHURCH, BRIMFIELD.—No services for over a year; members not willing to pay. I send herewith for my own family, for Bishop's salary, \$5.00.

WILLIAM W. CHURCH, *Warden.*

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GRACE CHURCH, GALESBURG, Sept. 14, 1864.

Church Wardens—A. C. Fiske and D. Greenleaf.

Families, 40. Total, 180.

Baptisms, 4. Burials, 2. Marriage, 1. Communicants, 37.

Sunday School—Teachers, 6; Scholars, 50.

Contributions—Diocesan Fund, \$27.00 Bible cause, \$8.30.

Sunday Schools, \$5.00. Diocesan Missions, \$4.65. Parish purposes, \$79.40.

The undersigned Wardens would state that the Rev. Mr. Freeman was Rector of this Church for about half the current year, but has removed to Chicago, and, in consequence of that fact, we cannot make a full report.

A. L. FISKE,  
D. GREENLEAF.

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ST. MARK'S CHURCH, GENEVA.

Services have been held at this place during the past year semi-monthly. The subscriptions this year are largely increased, and with the aid from the Missionary Fund, which was contributed last year, the Society have it in their power to institute weekly services.

There is an increased interest manifested in the Church, and the subject of Church Building has been agitated during the summer. It is hoped that such favorable prospects may not be frustrated for the lack of the few dollars necessary to their success.

Number of Baptisms, 8.

Ready for Confirmation, 3.

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ST. JAMES' CHURCH, LEWISTOWN, ILL.

Rectorship vacant. S. Corning Judd, Senior Warden.

Diocesan Fund—Amount assessed, \$15.00; amount paid, \$15.00.

Parish Purposes, \$2,148.61.

Our Church edifice is well advanced toward completion, and it is expected that it will be ready for use the coming winter.

S. CORNING JUDD.

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Warden, Princeton—Parochial Reports—St. John's, Algonquin.

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## REDEEMER'S CHURCH, PRINCETON, ILL.

Minister in charge, no one. Church Wardens—William Bacon, senior, and Thomas M. Woodruff, junior. Communicants, 12. Celebration of Divine Service, (whole number of times), twice.

The number of Communicants have greatly diminished by removals within the past three years, and the Parish respectfully request to be relieved from the *past assessments* upon the payment of *Ten Dollars*.

WILLIAM BACON, *Senior Warden*.

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The following information is given in the Parochial Reports in addition to the required Statistics embraced in the Tabular Statement:

*St. John's, Algonquin and Dundee, . Rev. Peter Arvedson, Deacon.*

The services have of late been well attended, and considerable interest manifested; we worship at present in a small schoolroom, very inconvenient. The Sunday School is suffering for want of teachers, books of instruction, and other requisites. It is to be regretted that no new members have been added by confirmation to this Parish; the Minister in charge, depending as yet mainly upon secular calling for the support of himself and a numerous family, has not been able to give the scattered people of his charge that constant personal attention which is so indispensable, in order to promote growth.

The Parish is about building a small wooden Church, 25x44; the plan is by Mr. T. V. Wadskier, of Chicago; the foundation is laid, and the Bishop laid the corner stone on the second day of September, with appropriate services. The Parish is indebted to several gentlemen in Chicago for some aid in the enterprise; also, to one or two more sources, not strictly within the boundaries of the Parish. More help will be needed to enable this feeble Parish to rear and complete the first House of Worship in our village or vicinity, the completion of which enterprise is looked forward to, as under God the means of future growth and permanency.

Besides officiating, as in the above report, the Minister in charge has officiated every Lord's day afternoon in the village of Dundee, five miles south of Algonquin, on the Fox River, and has there gathered together a small congregation of apparently faithful members, eight children and one adult added by baptism. The Bishop, at his visitation, in June, *confirmed five persons*.

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St. Paul's, Alton—Christ Church, Arcola—Aurora.

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The congregation has secured no place of worship of their own, but have met, first in the Congregational, but lately in the Baptist House of Worship; the last mentioned has now been purchased for the congregation in Dundee for the low figure of \$550.00. The building is of brick, 34x48, on a stone basement; it needs some repairs inside and outside, but is substantial. The minister in charge has purchased it himself, giving his own individual notes in payment as a venture of faith, in order to seize so good an opportunity to secure a permanent place of worship, doubting not that God will incline the hearts of his own people and others to sustain him in this enterprise.

Neither of the congregations will be able to do much, if anything, towards the support of their Minister the coming year, on account of securing to themselves Houses of Worship, and unless the Minister be partially sustained from other sources, the work must languish in his hands for want of time to labor among his people, by going from house to house.

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*St. Paul's, Alton, . . . Rev. J. W. McCullough, D. D., Rector.*

The present Rector has been in charge of the Parish only four months, and the report is, in consequence, necessarily incomplete. Since I have been in charge, services have been regularly held twice on Sundays, and generally once during the week, including the Holy Days. The prospects of the Parish are favorable.

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*Christ Church, Arcola, . . . Rev. J. W. Osborne, Minister.*

The sum of \$29 50 was paid for a Communion Service, and \$4 85 for a good Communion tablecloth. The Church lot has been enclosed with a good fence.

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*Trinity Church, Aurora, . . Rev. Stephen T. Allen, Rector.*

Diocesan Fund: Amount assessed, \$40. Amount paid, \$40. Parish purposes, \$2. Other Church offerings, \$69.

It has been a year of ordinary prosperity in the Parish, and the only thing to note, is the growing conviction that we need to change the location of our Church in the city in order to secure for it a better promise. This is made the more urgent by the relative change of residence among the members, by which a majority are found on the other side of the river from the Church. We hope to be able to secure a better location and if we can get courage to build it would insure a large increase.

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Rev. J. W. Osborne, Bement—Rev. T. Lyle, Cairo—Rev. D. W. Dresser, Carlinville.

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The Rector was absent in the service of the Christian Commission eight weeks in the early summer—two weeks at Little Rock, Arkansas, and the remainder of the time at Vicksburg, Miss. He officiated in the Episcopal Church in each place and in his attendance in the hospitals, and among the soldiers and refugees, he was often called to minister to the sick and to bury the dead. Sometimes he attended as many as two or three funerals in a day. These official acts are not included in his Parochial report. He looks with satisfaction upon the weeks thus spent, as bringing him into close sympathy with a class who need religious consolation, and who received his ministrations most tenderly and gratefully.

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*Church of the Atonement, Bement, Rev. J. W. Osborne, Minister.*

The Parish is in a very prosperous condition, the congregation steadily on the increase. On the first of June the service was extended to every alternate Sunday. The Sunday School is a "Union School," but our children will receive a Catechetical instruction at home.

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*Church of the Redeemer, Cairo, . . . Rev. Thomas Lyle.*

The present Rector took charge of the Parish in February last. The above report, therefore, is only for seven months. The condition of this new congregation is very encouraging. During the past few months nearly *four thousand dollars* have been raised among the people, for the purpose of paying off the debt remaining on the church edifice, and for re-furnishing the chancel. Our church is now ready for consecration, and our Rt. Rev. Father has promised us an early visit for this purpose. Besides the successful financial effort above mentioned, the parishioners have generously furthered the local charities of the city, and provided liberally for the comfort of their pastor and his family.

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*St. Paul's Church, Carlinville, . . . Rev. D. W. Dresser.*

Divine service celebrated twice on each alternate Sunday, and on all the principal Festivals and Holidays; seriously interrupted the past year by sickness of the Minister. Holy Communion administered on the second Sunday of each alternate month. Collections always taken up, but appropriated to "Church Contributions," not to "Alms."

This Parish is now engaged in trying to build a Church, a thing much needed. \$1,500 have been subscribed, but not yet paid in. We wish to raise \$2,000 before making a beginning.

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Centralia—Chester—Chesterfield—St. Ansgarius, Rev. J. Bredberg.

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*St. John's Church, Centralia, . . . Rev. J. W. Osborne, Minister.*

The population at Centralia is continually changing; nearly all of the Church families are gone. Mr. Richard H. Perry, the Lay Reader is trying to keep the "Little Flock" together, and has been much blessed in his work.

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*St. Mark's, Chester, . . . . Rev. William Mitchell, M. D., Rector.*

We also held two services in Sparta, and one in the village of Georgetown, fifteen miles north of Chester, which were largely attended and good responses in the services.

We record with sorrow the loss, by death, of a Vestryman—J. H. Jones. Doubtless our loss is his eternal gain.

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*St. Peter's Church, Chesterfield, . Rev. D. W. Dresser, Rector.*

Catechetical Instruction—afternoon of first Sunday of each month. Divine Service celebrated twice on each alternate Sunday, somewhat hindered the past year by sickness of Minister. Holy Communion administered on 1st Sunday of each alternate month.

This Parish very much needs a minister of its own and regular services every Sunday; and most probably could sustain one by the practice of some prudence and self-denial.

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*St. Ansgarius Church, Chicago, . Rev. Jacob Bredberg, Rector.*

After considerable trouble and many inconveniences suffered during the pending of a vexatious lawsuit, and having experienced a serious impediment in the way of the progress of the Parish, on account of the joint occupancy of the Church building with another congregation, the Parish is now in the full possession of the Church and Parsonage, and the Rector has the satisfaction to announce that the Parish is already feeling the good effects of the removal of the past difficulties, and is largely increasing in membership, and in a more flourishing condition than ever, as regards regular and large attendance; and also in that hearty interest in its progress, so unmistakeably manifested by the willingness with which its members are willing to give, even of their poverty, to sustain the ministration and the services of the Church.

Besides officiating in his own Parish the Rector has visited Monee, Will Co., and Jefferson, Cook Co., at which places more or less

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Ascension, Chicago—Atonement, Chicago—Christ, Chicago.

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regular services have been held. The twenty-two communicants of these places are included in above given statistics.

The Rector has also visited a Settlement of Swedes in Shelby Co., about one hundred and twenty miles from Chicago. The preliminary steps for a regular organization of a Church and Parish under the name of *St. Peter's Church* have been taken, and twenty-one male members have signed the notice of organization, and said notice has just been handed to the Bishop of the Diocese.

This Parish contains forty-four communicants, and has a Sunday School, just established, with an attendance of twenty-eight children.

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*Church of the Ascension, Chicago, . Rev. S. Russell Jones, Rector.*

The present Rector entered on his duties in September last, amid many discouragements. A bad state of feeling existed both within and outside of the Parish, and many fears were entertained for its permanency; but by the blessing of God, the clouds have all disappeared, and the prospects of the Parish were never brighter than at the present. This may illustrate: One year ago the income from pew rents was only between five and six hundred dollars; to-day it is nearly thirteen hundred. A Chancel, Belfry and Bell, and new Organ have been procured for the Church during the past year, and we have now made arrangements to move the Church building to a very desirable lot on the corner of La Salle and Maple streets, and make further improvements to cost about fifteen hundred dollars.

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*Church of the Atonement, Chicago, . . . . . Vacant.*

The Parish of the Church of the Atonement have had no Church edifice or clergyman during the past year, but have worshipped in the Bishop's Church. The organization however is maintained with a view of establishing active church work, as soon as the times prove propitious, which it is hoped may be at no distant day.

REUBEN TAYLOR, *Senior Warden.*

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*Christ Church, Chicago, . . . . . Rev. C. E. Cheney, Rector.*

Extra Collections—Bible Society, \$13. Sanitary Commission, \$52. Soldiers Families, \$40.

The partial destruction by fire of our Church edifice on the night of the 29th of February, 1864, caused a temporary yet most injurious interruption of the services of the Parish. This fact must account for the decrease of last year in the number of both Sunday

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Grace Church, Chicago—St. James', Chicago.

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and week-day services, and also for the absence of any report of confirmations. No contributions are reported for Parish purposes, although probably they are ten times the amount of any preceding year of our Parochial history. The erection of a new and permanent church has called forth unwonted zeal and generosity in this direction, but the precise amount I am at present unable to state with accuracy, the data necessary not being in my possession. Our old church has been so far repaired as to render it comfortable for temporary occupancy, and our congregations have been larger than ever before. On the whole, the state of the Parish is encouraging, and its promise of future growth seems to be almost unlimited.

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*Grace Church, Chicago, . . . . . Rev. Clinton Locke, Rector.*

Other Church Offerings include, Nashotah, \$75.82; Faribault, \$45.00; Church of Naperville, \$37.50; Soldiers' Prayer Books, \$23.00; St. Stephen's Parish \$250.00. This report includes only a space of scarce ten months, as the Parish Church has been closed since the first Sunday in July, for enlargement. It will open again on the last Sunday in September very greatly improved. Two hundred new sittings have been added, the whole Church entirely refitted with carpets, cushions, &c. St. Stephen's Parish is entirely supported by this Church—half the salary being paid by a ten cent weekly fund, and the other half privately by a gentleman who has always taken a deep interest in this new work.

In connection with this Parish must also be mentioned St. Luke's Free Hospital, for although it is not intended to be a parochial institution, but to embrace all the Parishes in the city with the Bishop at its head, as soon as it can be brought about, yet it has been founded by Grace Church, and the principal labor of management is borne by it. I am its Chaplain and President. It is free and open to all who have no money to defray their expenses elsewhere. Small at present, may God bless the efforts of its founders, and make it in a few years the pride and boast of Churchmen of Chicago, and an instrument for the good of souls and bodies.

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*St. James' Church, Chicago, . . . Rev. H. Clarkson, D. D.*

Parish purposes not included in the ordinary statistics given in Parochial Report, \$39,000, other Church offerings, \$3,410.

The item for "Parish purposes" includes the payment of entire Church debt, and the improvement and furnishing of the parsonage, The condition of the Parish has never appeared so prosperous. The item for "Domestic Missions," include aid to various Western Missionaries.

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St. John's, Chicago—St. Stephen's, Chicago—Trinity, Chicago.

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*St. John's Church, Chicago, . Rev. H. N. Bishop, D. D., Rector.*

Ministerial Education.....	\$241 65
Diocese of Iowa.....	50 00
American Bible Society.....	58 00
North-Western Sanitary Fair .....	200 00
U. S. Christian Commission.....	30 00
Ladies Soldiers' Aid Society.....	58 25
Sunday School of the Parish.....	500 00
Christ Church, Chicago.....	28 00
Racine College .....	50 00
Rev. C. Clark, Utica.....	25 00

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*St. Stephen's Church, Chicago, . . Rev. L. N. Freeman, Rector.*

I resigned my charge of Grace Church, Galesburg, on the 13th of February last, and on the 29th of March accepted a call to the Rectorship of St. Stephen's Church, Chicago, and immediately entered on its duties. When this Parish can have a Church edifice of its own, and enjoy the benefit of morning and evening services, it will, I think, grow rapidly; but, until then, it will labor under many disadvantages. The Wardens and Vestry intend to build a suitable Church as soon as they can collect the means to do so, and to no more worthy object can the wealthy Parishes of the city contribute than to this.

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*Trinity Church, Chicago, . Rev. George D. Cummins, Rector.*

Parish purposes, \$30,136 30.

Other Church Offerings—U. S. Christian Commission, \$546.40. Relief Dept. Young Mens' Christian Association, \$129.25. Printing Liturgy for St. Ansgarius Church, \$66.32. For Bibles, Prayer Books and Tracts, \$146. Total, \$32,150.82.

The Rector is truly thankful to God to be able to state, that since the first of last October the entire indebtedness of the Parish amounting to \$17,500 has been canceled, and the Church solemnly consecrated to the worship of God by the Bishop of the Diocese. The sum of \$12,000 has also been contributed towards a Rectory for the Parish, and the building will be completed before the close of the present year. May these tokens of temporal prosperity be only earnest of a far more blessed work in the salvation and sanctification of many souls.



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St. Luke's, Dixon, Rev. J.W. Coe—Galena, Rev.W. R. Roberts—Warden, Geneseo—Kankakee.

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*St. Luke's Church, Dixon, . . . . . Rev. J. W. Coe, Rector.*

The Rector is happy in being able to state that the Parish is in a healthy condition and in perfect unity in itself.

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*Grace Church, Galena, . . . . . Rev. Warren H. Roberts.*

The Rector has the pleasure of stating that in temporal affairs the Parish of Grace Church, Galena, is in a highly prosperous condition. The Church edifice is now receiving many new and beautiful improvements which will render it an ornament to our Diocese.

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*Trinity Church, Geneseo, . . . . Willis Hinman, Senior Warden.*

We have built a Church 26x50; cost \$3,000. Parish debt, \$1000. This Report is since Easter. The Rev. Wm. Green has received and accepted a call, and will take charge of the Parish about the middle of September.

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*St. Paul's Church, Kankakee City, . Rev. C. H. Albert, Rector.*

Catechetical instruction is connected with the Sunday School which the Rector superintends himself, the scholars all being considered catechumens; and every effort made to get rid of the *popular idea* of Sunday Schools. Parish purposes, \$400, (this includes Parish and Sunday School library of which we have about one hundred volumes.

Since the latter part of May, twelve names have been given in for Confirmation. Of these, three have removed and one died.

The people of the Parish have begun subscriptions for building a Church, which from present indications will amount to at least \$5,000, and they expect to begin the work as soon as the amount is obtained.

The Parish is in an encouraging condition. The services are well attended and much interest is taken in its welfare.

During a visit from the Bishop of the Diocese last fall, he suggested the usefulness of a circulating library of standard works, treating on the history and claims of our Church. Acting on this suggestion we began a Parish library, comprising some eight volumes. These books are constantly out, and have been the cause of a number of additions to the Parish and Church. We are about to increase this library, persuaded that it will prove to be a quiet, yet most efficient means of calling attention to our Church, among a people, who are, and have been, both ignorant of and prejudiced against it. With God's blessing we shall prosper.

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Kewanee, Warden—Lee Centre—Limestone Prairie.

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*St. John's Church, Kewanee, . . . . . Vacant.*

Our Church has been without a Rector since the 14th of February, 1864. We have had Clerical services occasionally, but nearly the whole time we have only had Lay services once on each Lord's day. Our people are united and hope soon to have a Shepherd to guide and instruct us.

We have paid a debt which we owed in New York amounting to \$550, and one other obligation, and the last and only one we owe, will be cancelled during this month; terms of settlement being already agreed upon.

We are in a better condition, financially, than ever before.

R. P. PARRISH, *Senior Warden and Lay Reader.*

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*St. Paul's Church, Lee Centre, . Rev. Robert Trewartha, Deacon.*

The services reported in the Statistical Table were performed by the Rev. Messrs. DeWolf, Coe and Wells. Since my arrival in the Parish, on the 16th inst., (September,) I have read prayers and preached four times; opened a Sunday School with fair prospects of success. O Lord, revive thy work.

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*St. Mark's Church, La Salle, . . . . . Vacant.*

I do not see how I can make out a report for this Parish—the communicants are included in my report for Peru, and it would be reporting the same persons twice, were I to make out this. I have never had a regular call from this Vestry, and only preached there once. I have no statistics whatever. The Parish is really dead; I am sorry that it is so. If spared until next year I have hopes that it may be revived, but at present it is worse than useless to try, and this is the opinion of our best friends at La Salle.

Yours, very affectionately,

M. MAGILL.

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*Christ Church, Limestone Prairie, . . Rev. John Benson, Rector.*

The Rector states that the attendance at worship is good and respectful, while yet there seems to be little fruit harvested. One reason may be, that there are few young people in Church families of an age suitable for Confirmation. Lay services have been held every alternate Sunday.

*St. John's Church, Lockport, . . . . Rev. C. A. Gilbert Rector.*

Of the Communion Alms, \$20 40 was remitted to the Treasurer of the Diocese as payment in full of balance due on account of Diocesan Fund for the year ending September, 1863.

With but one service a week, and that a Sunday afternoon service, the Parish has been steadily gaining in every respect, in the number of communicants, in the amount of offerings, and in the interest manifested in the services of the Church. There is here a very promising field of labor which is ready and waiting for the efficient Rectorship of a resident clergyman. With a church edifice and a parsonage free from debt, and with a vestry which assumes the care of the financial matters of the Parish, a clergyman residing in Lockport could devote all his energies and time to the cure of souls.

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*St. Paul's Church, Manhattan, . . Rev. Samuel Cowell, Minister.*

This Parish, under God's blessing, though not much enlarged in numbers, continues to gain in Christian zeal and Godly love. This is evident from the full attendance on the Lord's day, and also by a noble and successful effort made the past year to extinguish an old debt held against the Church to the amount of between three and four hundred dollars. Considering the strength of the Parish, and that no aid was solicited abroad, the effort was truly praiseworthy.

The Parish Library continues to receive valuable additions from friends of the Church, and the Sunday School, through the patient and Christian efforts of its teachers, is steadily maintained.

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*Church of the Advent, Marengo, . . . Rev. John Cauch, Deacon.*

This Parish, during the past year, has been placed in most discouraging circumstances, involved in law proceedings, and at last deprived of their Church, which has prevented their having regular services a great part of the year, and has caused in some measure a scattering of its members; there are however some faithful ones who love the "Church," and, as we now have a place in which we have commenced holding our services, we hope, with the blessing of God, to revive again; and we live in the hope that some arrangement will be made by which we may again occupy our Church, where the Great Master of assemblies has often met with us in times past.

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St. John's, Naperville—St. Paul's, Peru.

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Owing to what I have herein stated, the estimate of this report is chiefly as given at the last Annual Convention.

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*St John's, Naperville, . . . . . Rev. Stephen T. Allen, Rector.*

This little Parish has made a vigorous effort and erected a beautiful little Church, which will be completed in a few weeks at a cost of about \$2,500. They have incurred no debt, and with the aid of three or four hundred dollars received from abroad, they have it nearly ready for use; a monument of their own self-denial and perseverance, which they will ever look on with pride, and which we trust the Head of the Church will look on with approbation, and make the rallying point of a higher spirituality and a larger growth.

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*St. Paul's Church, Peru, . . . . . Rev Matthew Magill, Rector.*

I accepted a call to the Rectorship of this Parish in October, 1863. On my arrival I found the congregation small and very uncomfortably situated as to the place of holding Divine worship; it was a small and undesirable building and so cold during part of the winter as to make it unsafe to occupy it. Early in the present year our new church building was completed and opened for our services, and our congregation greatly increased. It was no small effort on the part of the few here who love the Church to erect this building, without any assistance from abroad. The building is substantial and very comfortable within, but requires much to make it as it should be. There is no vestry room erected yet, funds are wanting for this purpose, as well as to pay off a balance remaining due of some \$900 on the building. We hope to have a visit from our Bishop, in order to lay hands on some who are ready to receive that scriptural rite.

Up to the date of my Rectorship the Parish of St. Mark, at La Salle was held in connection with this Parish, but when I arrived, there was no place for holding service there; the Congregational Church in which services used to be held by my predecessor could no longer be had, and the few communicants there, preferred (under the circumstances,) to unite with St. Paul's at Peru, and the only two male communicants residing at La Salle have been elected vestrymen at Peru, thus blending the two Parishes into one. And while from the record of the Diocese a Parish may be erased or discontinued, the communicants are still on record.

Our prospects are far from discouraging, we earnestly look and hope for days of cheering heavenly influence. I have received much kind attention from my people here.

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Polo—Quincy—Robin's Nest—Rockford.

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*Trinity Church, Polo, Ogle Co., . . Rev. B. McGann, Minister,  
Rev. George H. Jenks, Rector.*

The present Rector having entered upon his duties September 1st, 1864, has no report to make. The above statistics are copied from records left by the Rev. B. McGann, the late worthy and efficient Minister, under whose ministrations the Parish, by the blessing of God, has been strengthened and improved. Mr. McGann bore with him the regrets and good wishes of the entire community.

By the exertions and liberality of members of the Parish, the Church edifice is now free from debt. The small amount due for furniture of the Church, is being gradually, and soon will be entirely, liquidated.

A number of those confirmed at the last Visitation were reported as Communicants last year.

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*St. John's Church, Quincy, . . Rev. H. N. Strong, D. D., LL. D.*

The Parish is increasing; a larger Church edifice is needed. God has blessed us richly, and as a people we rejoice together.

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*Christ Church, Robin's Nest, . . . Rev. Samuel Chase, D. D.*

This year the Parish takes up its note passed for its quota of arrearages due the Diocesan Fund, amounting, with interest, to \$162.48. The people worship in Jubilee College Chapel, for which they pay rent amounting to \$300.00. This being the "Ordinary Income" of the Parish, they ask that the assessment for Diocesan Fund be reduced as provided in Canon 13.

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*Emmanuel Church, Rockford, . . Rev. Wm. T. Smithett, Rector.*

Other Offerings than those entered as "Diocesan" and "Church:" Parish Purposes: for Sunday Schools, \$45; for Church, \$40.

Missions: Through Am. Ch. Miss. Association, \$8.00. Thanksgiving Collection appropriated to the Rector, agreeably to the Bishop's Thanksgiving Pastoral, on which occasion numerous other generous donations were made.

Sanitary Commission, \$12.50; Freedman's Aid Society \$23.50; Special: for Poor, \$48.00, for Rector, \$38.00.

Miscellaneous from Ladies' Parochial Association and Sunday School, for Prayer Books, Church Tracts and Sunday School Papers for gratuitous distribution, \$35.00.

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Rock Island—Rock Island Co—Rushville.

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*Trinity Church, Rock Island, . . . . . Vacant.*

Parish Purposes: Sunday School, \$17.40.

Other Church Offerings, \$45.95.

The Parish was without services for nearly six months. Since the first Sunday in March the Rev. Mr. Brooke, of Davenport, has supplied the Church, and the congregation seems to be gradually improving. A sum of money is now in the hands of the Treasurer to pay a former Rector, as soon as we learn our indebtedness to him, and it is hoped that, at no distant day, all the obligations of the Parish will be fully settled.

W. B. GRINNELL,  
RICHARD CRAMPTON,  
Wardens.

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*Grace Church, Rock Island Co., . . . . . Rev. George Sayres.*

The number confirmed this year was small, owing to a severe storm which hindered others from getting to the Church. During the last three or four years, about one hundred men, from within the bounds of the Parish, have entered the army; and of these twenty have departed this life. During the summer, I have furnished forty-two large Family Bibles to as many families, besides numerous smaller Bibles and Testaments.

Services have been held nearly every Sunday morning at the Church, and on Sunday afternoons or evenings at some distant point.

Since my settlemeent here, I have sold or distributed over three hundred Prayer Books, and could find good use for many more. I find them to be the cheapest and most effective aids of Missionary labor. A large portion of the year has been spent in pastoral visits among the families of this widely spread and difficult Parish.

There have been an unusual number of deaths this year among children; owing chiefly to the presence of contagious diseases, such as hooping-cough, measles, scarlet fever, &c. Eleven out of the thirteen burials reported were of children, and two of these were caused by accident; but it is remarkable that for four years preceding, there had been but three deaths of infants altogether in the Parish, which is one of the largest in the Diocese.

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*Christ Church, Rushville, . . . . . Rev. C. A. Bruce, Minister.*

This Parish, which is one of the oldest in the State, has for more than fifteen years past been considered as hopelessly dead until about one year since, when through the exertions of a few noble minded individuals, successful efforts were made to resuscitate

the old Parish. Though our numbers are few, yet our prospects are fair, and through God's blessing, we hope to extend the interest and benefit of the Holy Catholic Church in Schuyler Co.

In addition to the above, I beg leave to report, that I have preached part of the time in Macomb, McDonnough Co.; officiated once for Rev. Mr. Benson, of Farmington, and once, by request of Mr. Judd, at Lewiston.

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*St. Thomas, Salem, . . . . . J. W. Osborne, Minister.*

I have spent two Sundays in this Parish, and Rev. Mr. Wells one. The congregation will support the service once a month for the present, by the payment of \$120 per annum. A beautiful silver-plated Communion Service has been presented to the Parish by Mrs. Helen Drake of Cincinnati, Ohio, formerly a member of this Church.

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*St. Mary's Church, Tuscola, . . . Rev. J. W. Osborne, Minister.*

Some of the Episcopal families have moved from this town to other places. The service of the Church has been maintained by J. W. Wright the Lay Reader, as far as possible. We hope for a better state of things soon.

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*Christ Church, Waukegan, . . . . . Rev. C. H. Vandyne, Rector.*

The Rev. E. P. Wright resigned the charge of this Parish, Dec. 1, 1863. The present Rector, having been called, entered upon the duties Feb. 1, 1864, since which time he has had every encouragement in the attendance of the services and the general religious interest.

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*Church of the Redeemer, Wilmington, Rev. E. De Wolf, Rector.*

The \$72 74 noticed for Parish purposes is the result of a Festival given by the ladies of the Parish, of which \$40 was paid over to the Treasurer to apply on the past indebtedness of the Parish to the Diocesan Fund of Illinois. The remainder was judiciously expended to help us in making a "merry Christmas" for the Sunday School and choir. Besides the above, a vigorous and quite successful effort was made by the Rector in the Spring to secure a parsonage. Towards this sum, the Parish, and those friendly to us at home, raised \$583 81. Salary agreed upon for the present year is \$400, of

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Conclusion of Reports.

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which one quarter has been paid, making a sum total for the year, within the Parish, of more than \$1,000. Besides the above, the Rector most thankfully acknowledges the receipt of about \$100, from the Church people of Chicago towards our Parsonage Fund. I will only add, that with God's blessing, we have likewise prospered spiritually, and we have many, many things for which to thank God and take courage.

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Under the several PAROCHIAL TITLES all the facts have been collected which were appended to the Reports. These, with the items carried out in the Tabular Statement, and collected in the aggregates of its several columns, will afford a full and fair view of the state of the Church in the Diocese. I have omitted nothing intentionally from the respective additional statements in each Report throwing light on the condition of the Parish, but have given all in the words of the Minister. The Reports not enumerated in this digest contained nothing beyond the statistics carried into the tabular statement. The pecuniary saving by this arrangement is one-seventh of the cost of the journal.

HENRY J. WHITEHOUSE,  
*Bishop of Illinois.*



## CANON VIII.

## OF PAROCHIAL ASSOCIATION AND INCORPORATION.

SECTION 1. It shall be lawful for any number of persons not less than twelve, males of full age, friendly to the Episcopal Church, and desirous of concentrating their endeavors, to associate and organize themselves as a Parish in the following manner :

I. Notice shall first be given to the Bishop, or, if there be no Bishop, to the President of the Standing Committee, of the intention thus to associate and organize. Said notice shall be in writing, and contain such information in the premises, as may enable the Bishop to judge of the propriety of the act, which paper shall be signed by the persons respectively, who propose to organize. If the Bishop approve of the proposed organization, he shall give a written certificate to that effect, which approval shall be transmitted to the Secretary of the Convention with the other papers, and the approval of the Bishop of the organization be essential for the admission of the Parish into union with the Convention. The notice to the Bishop shall contain the following Article: "We, whose names are hereunto affixed, deeply sensible of the truth of the Christian Religion, and earnestly desirous of promoting its holy influences in our own hearts, and in those of our families and neighbors, do hereby associate ourselves under the name of ———, in communion with the Protestant Episcopal Church in the United States of America, and the Diocese of Illinois, the authority of whose Constitutions and Canons we do hereby recognize, and to whose Liturgy and mode of Worship and Discipline we promise conformity."

On the approval by the Bishop, or in the event of a vacancy in the Episcopate, by the President of the Standing Committee, of the proposed organization, the proceedings shall be as follows :

1. Notice shall be given, on some occasion of public Morning Service, at least two weeks previous to the time of meeting, that

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Canon viii—Organization of a Church.

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the persons belonging to the Protestant Episcopal Church, or desirous of uniting with the same, will meet at a time and place specified, for the purposes of incorporating themselves, adopting a constitution for the Parish, and electing the requisite number of wardens and vestrymen. This notice shall be given by the clergyman, if there be one, and if not, by some neighboring clergyman, invited to hold service, and give the notice, and also to preside on the occasion of the meeting for organization.

2. At the time of the meeting, the clergyman, as aforesaid, shall preside; a Secretary shall be appointed; a book provided for the minutes, in which should be first entered the names of the persons who attend, and are qualified to vote, and a record made of all papers and action, previously had, in reference to the association and organization.

3. A Constitution for the Parish shall then be adopted according to the prescribed form :

See "CONSTITUTION AND CANONS OF THE DIOCESE OF ILLINOIS," p. 23.

4. All the provisions of the statute for religious incorporations of the State of Illinois, and of any Canon of the General Convention, shall be strictly followed and observed, and all the acknowledgments or record, thereby required, be duly made, and the whole proceedings of the meeting be certified by its presiding officer and Secretary.

5. The application for admission into union with the Convention of the Diocese shall be forwarded to the Secretary of the Convention at least one month before the meeting of the annual Convention, which application shall be accompanied with a copy of the minutes duly certified, and of all the other papers, the certificate of the Bishop, approving of the organization, and the proof of record or other acts required by the statute. Provided, however, that such Parish shall have at least six communicants to entitle it to representation in the Convention.

## DIRECTIONS.

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### PRELIMINARY.

1. For Parochial Association there must be at least twelve persons of full age friendly to the Episcopal Church. Sect. 1.

### NOTICE TO THE BISHOP AND APPROVAL.

- I. Notice must be first given to the Bishop of the intention thus to associate.
2. The notice to the Bishop must contain the Article beginning—"We, whose names"—to—"promise conformity."
3. This notice in writing must "contain such information in the premises as may enable the Bishop to judge of the propriety of the act."
4. The Bishop, if he approves, will then give a written Certificate to that effect, and this Certificate is initiatory and fundamental for the admission of the Parish into union with the Convention.

### PROCEEDINGS AFTER THE RECEIPT OF THE BISHOP'S APPROVAL.

1. Notice on some occasion of public morning service at least two weeks previous, in the words and tenor of sub-section 1.
2. Notice must be by Clergymen.
3. The same Clergyman must preside at the meeting for organization.

### THE MEETING FOR ORGANIZATION.

1. Clergymen, as aforesaid, must preside.
2. Secretary be appointed.
3. A Book provided for the Minutes.
4. The entry first made of all persons who attend and are qualified to vote.

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Meeting for Organization, Continued—Application for Union with the Diocesan Convention.

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5. A record must be made in order of all Papers and action previously held. This will include, necessarily :

1. The notice to the Bishop.
2. His approval.
3. The papers or action collateral.

6. A Constitution for the Parish must be there adopted as prescribed in form in Canon VIII, p. 23, of the Diocese of Illinois.

7. Steps must be taken to incorporate legally under "the Statute for religious Incorporations of the State." Also, of any Canon of the General Convention. Those having reference might be, Tit. I, Canon 12, § VI, [2]. Tit. III, Canon 5, § 5, I, II.

All acknowledgments and record must be duly made.

8. Proceedings of meeting certified by the Presiding Officer and Secretary.

#### APPLICATION FOR UNION WITH THE DIOCESAN CONVENTION.

1. Application must be forwarded to the Secretary at least one month before the Annual Convention.

2. Accompanied by a copy of minutes duly certified.

3. All other Papers embraced, viz :

1. Notice to Bishop.
2. Certificate from Bishop.
3. Proof of public notice and its due form.
4. The minutes of meeting.
5. The Constitution as prescribed.
6. Proof of legal incorporation, of acknowledgment and record.
7. Certificate that Parish contains at least six communicants.

If the minutes have been fully and properly kept, and papers transcribed in order, the above will require little more than the certified copy of the minutes themselves.

## THE SPECIAL THANKSGIVING FOR VICTORY.

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O, Almighty God, the Sovereign Commander of all the world, in Whose hand is power and might which none is able to withstand; we bless and magnify Thy great Name for the happy victories which Thou hast vouchsafed to our arms by land and water; the whole glory of which we do ascribe to Thee, Who art the only Giver of all Victory. We beseech Thee, in Thy great compassion, that Thou wilt continue these Thy mercies to us, that our enemies may feel that Thou defendest our just cause, and in the day of battle dost fight for us. Not in our own sword, nor in the arm of flesh, do we put our trust; but in the fullness of Thy mercy, and the strength of Thine arm, that this war, waged in defence of our United country, may be brought to a speedy success; and restore order, peace and Union to all parts of our disturbed land. Aid us, O merciful Father, in this our righteous cause, according to Thine own will. Be gracious to our forces, and passing by their transgressions and ours, prosper them by land and sea. Let Thy help from above strengthen our Army and Navy; Thy mercy overshadow them, Thy wisdom direct them, and Thy Providence secure them, that so Thy justice may confound, and Thy Majesty overwhelm all power adverse to Thy purpose for this whole people.

Bless the leaders of our bands with the spirit of wisdom, counsel and magnanimity, and the soldiers with minds ready to perform and execute. Gird them all with Thy

strength, that they may stand without fear in the hour of struggle. Shield them from danger; support and comfort those that are wounded and smitten. Cheer the dying with Thy present help: and heal with thy consolation the far-spread sorrows of bereavement and loss.

And, we beseech Thee, give us grace to improve this great mercy to Thy glory, the advancement of Thy Gospel, the honor of our country, and, as much as in us lieth, to the good of all mankind. And we beseech Thee to give us such a sense of Thy goodness as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy and obedient walking before Thee all our days, through Jesus Christ our Lord, to Whom with Thee and the Holy Spirit, as for all Thy mercies, so particularly for these victories and deliverances, be all glory and honor, world without end. *Amen.*

*This form of SPECIAL THANKSGIVING is hereby set forth to be used in the Diocese, with the other Prayers before set forth and authorized, at the discretion of the Minister.*

HENRY J. WHITEHOUSE,

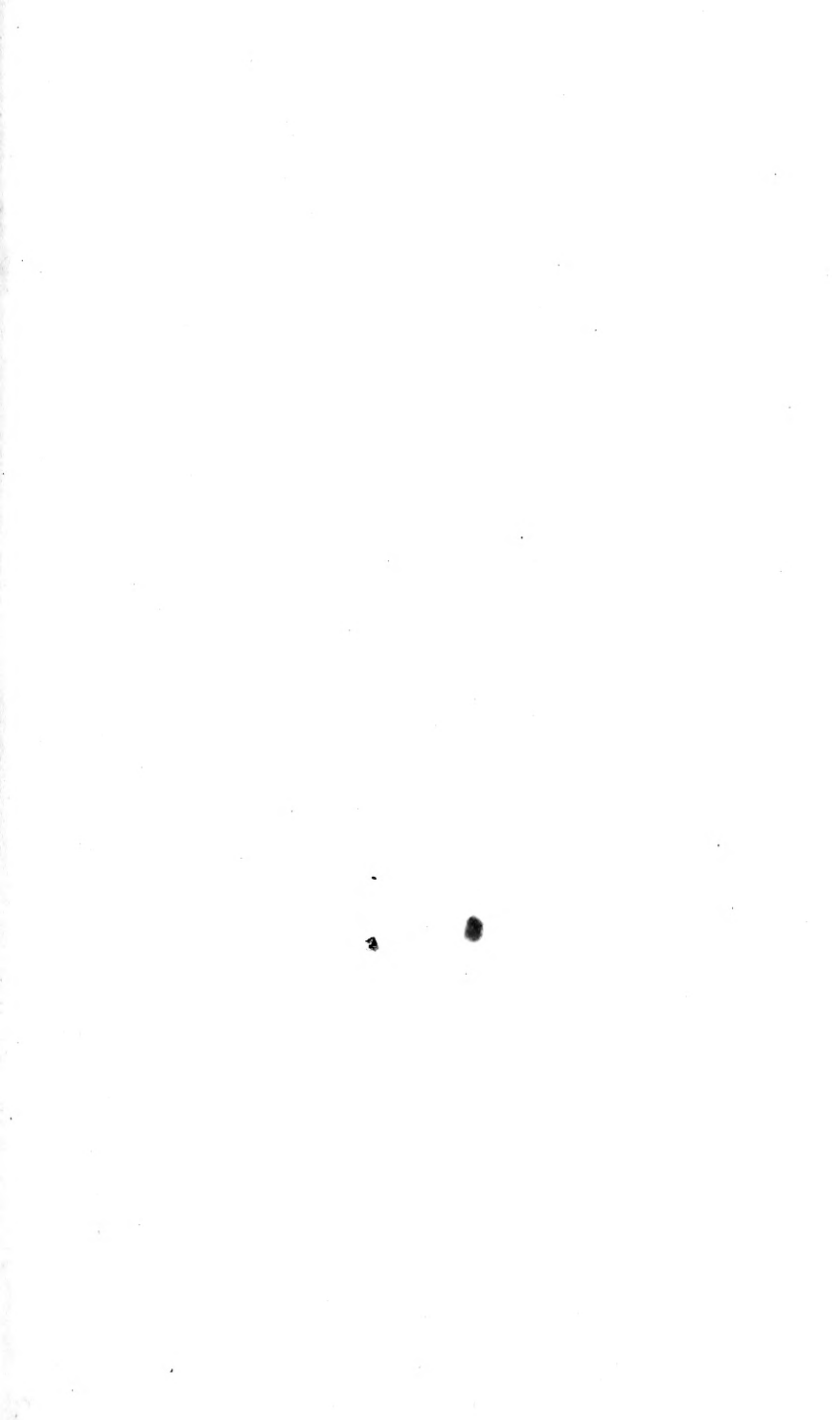
Bishop of the Diocese of Illinois.

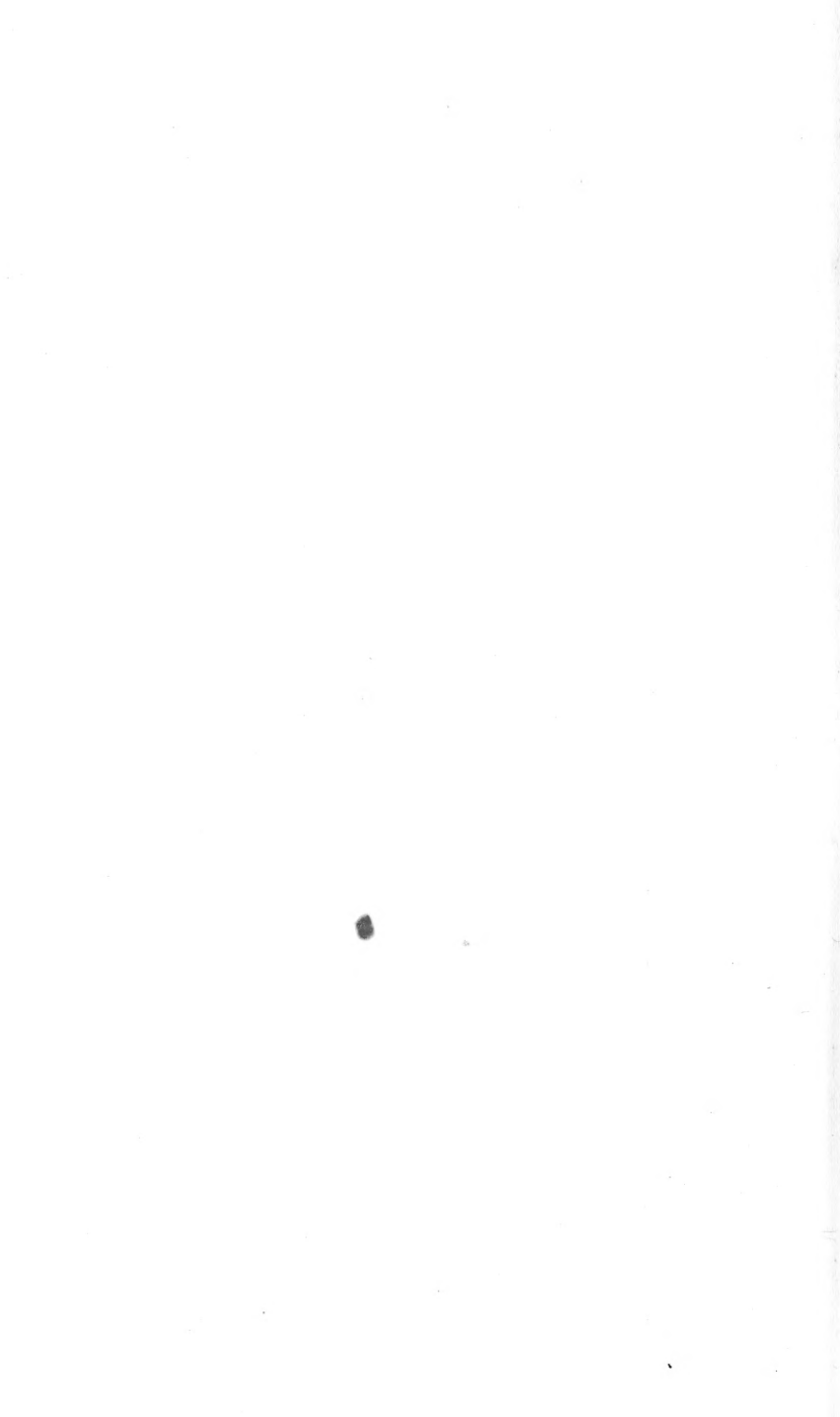
CHICAGO, September 10th, 1864.

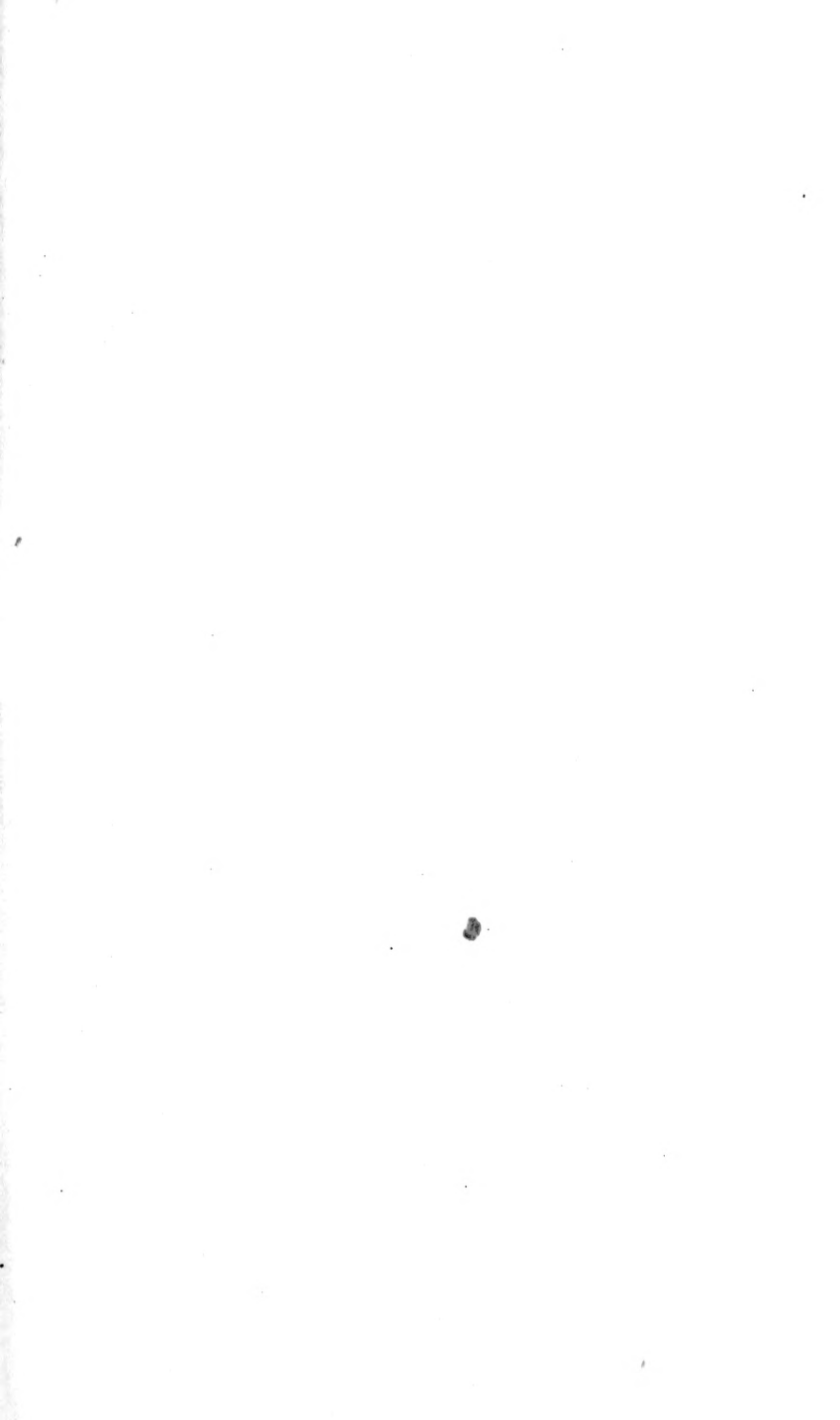








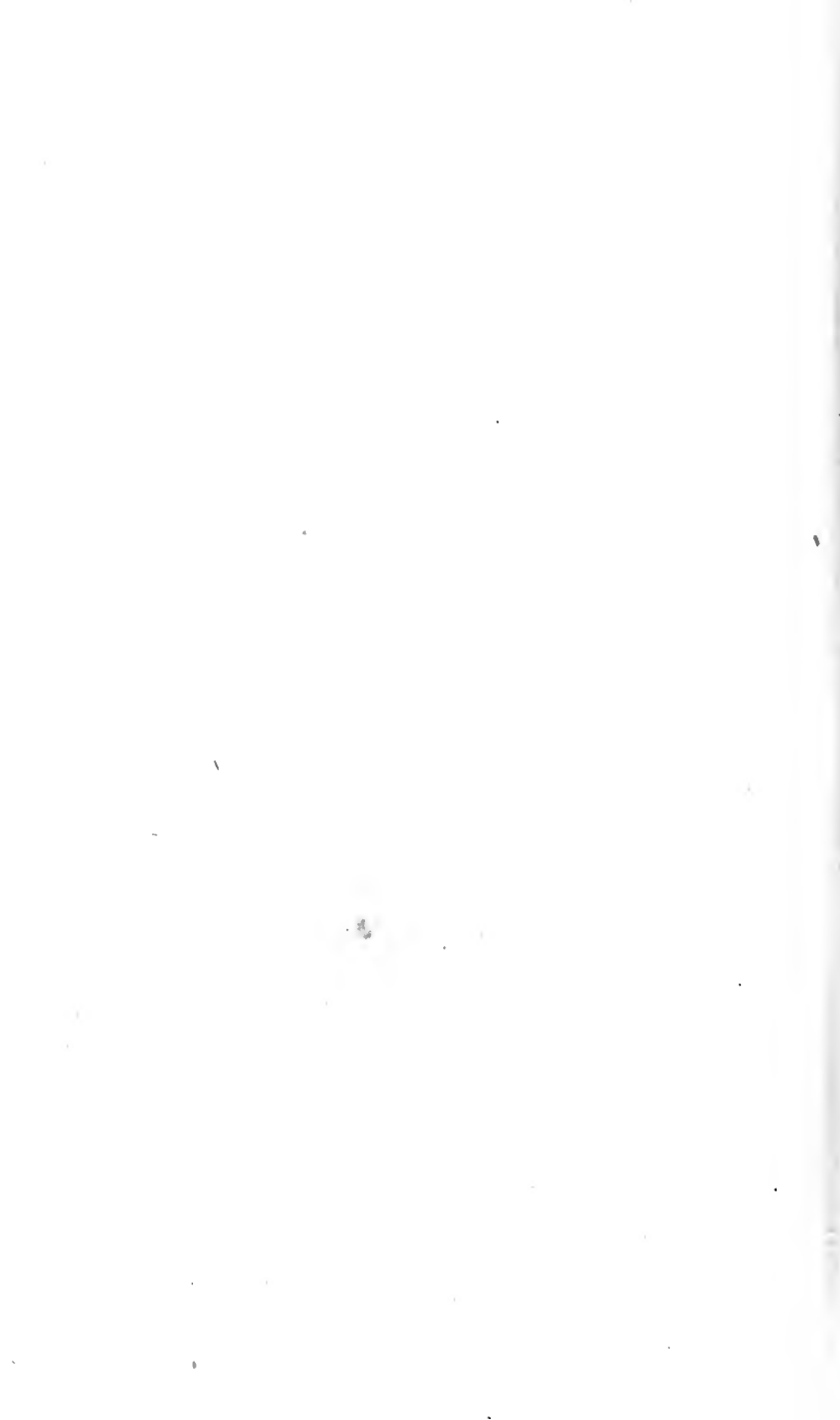






# NDAY SCHOOL

TEACHERS.		SCHOLARS.	
	TOTAL.	Male.	Female.
7	8	24	28
10	13	7	10
		35	45
8	11		
4	7	9	18
8	13		
6	10	38	34
3	6		
2	4	14	18
6	7	20	16
6	12		
16	23	90	91
12	17	30	70
9	12	35	45
5	10	26	15
14	25	112	168
23	36	139	180
8	12	50	60
25	43	75	125
4	5	10	12
7	13	30	42
6	6	12	18
3	5		
5	8	25	26
10	13	35	40
9	16	30	45
4	5	10	20
4	9	14	16
5	7	15	35
6	7	20	46
2	7	15	26



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THIRTEENTH ANNUAL ADDRESS

OF THE

BISHOP

OF THE

DIOCESE OF ILLINOIS.

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1864.

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PUBLISHED BY ORDER OF THE CONVENTION.

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S. P. ROUNDS,  
Printer, 46 State St., Chicago.

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# THE BISHOP'S ADDRESS.

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CLERGY AND LAITY OF THE CONVENTION AND DIOCESE :

BRETHREN BELOVED :

In the opening of the great deliverance from Egypt of the Covenant people, which has always been to the Church so striking a type, and so rich a directory of the wilderness journey of the Bride of Christ, there is a beautiful incident closely relative to our present meeting, sympathies and commission :

“The Lord said unto Aaron, ‘Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.” The “meeting and greeting” on the mount of God, the preparation for the heroic endurance and successful work of the Ministry of the Church.

Brothers in blood were those two representative men, but trained apart in the discipline, culture and experience of life. Moses was “learned in all the wisdom of the Egyptians, mighty in words and in deeds,” and lifted by an adopted birthright into princely state; while his interior life, in its ideal, was repellent to the heathen luxury, and panted in noble seclusion, with the aspirations of its undefined mission. The other child of that same mother had been left in the world as it was, and dwelt among his own people, to share the bondage of the masses, and elaborate his training from the common business and handicraft of the serfdom to which his nation was reduced.

The brothers came together on the "mount of God," one in heart and purpose ; blending strength and infirmities ; fusing personality in the intense grandeur of workers with God ; heedless of all accidents which had made them to differ, and absorbed into the oneness of sacrifice by the fire of love kindled from Heaven. The brothers "kissed each other" in that conventional meeting, and went forth never to part again. They were consecrated to the deliverance to which each contributed all his gifts, and each became complement of the other ; so that the dreamy heart to conceive, the wise head to direct, the refined and cultivated mind, the temper in its meek reticence, the will in its proud and silent force, and the soul raised to mystical fellowship with the Almighty, became one with the practical experience, the ready speech, the social power, the intuitive tact and the broad hardihood, inured to Egyptian servitude, of the Man of the People.

On that mount of God, Moses, from his spiritual seclusion, told Aaron "all the words of the Lord who had sent him, and all the signs which He had commanded him ;" and Aaron took the mystery of faith into his wondering spirit, and it thrilled with strange power among its qualities. They rose, and went down together to the oppressed and desponding ; and Aaron spread among his fellow laborers and friends in trial, what he had learned from Moses, and swayed their hearts, so that they grew larger in trust and hope, they kindled with the coming deliverance, and before its cloud of vision and awful hazards "they bowed their heads and worshipped in faith and obedience." Thus the meeting and salutation on the mount of God, of the brothers, conferring for spiritual work, swept on in power ; and at last the land of darkness trembled, as the Church rose in her majesty, hosts gathered for Canaan, and the "mixed multitude" hung upon their skirts ; the Lord made bare

His arm of power and revealed more clearly his guiding presence; the law was sharply articulated, while sacrifice and sacrament softened it with grace; and with the blaze of miracle and avenging majesty, with discipline and rebuke, with long suffering and pity, among all baffling vicissitudes, the Church in the wilderness moved on in its mighty destiny.

The strength of Moses and Aaron, the long sundered brothers, thinking, working, suffering apart, was that they "met on the mount of God and kissed each other." This was the agency that delivered the people, the seal of the compact of brotherhood, the pledge of success for the kingdom of God, set up among men, that the brothers were one in purpose, and hand in hand went down to the work. The stammering Moses could breathe into the lone ear the kindling promise, and the fluent Aaron could spread it among the hosts. The sensitive recluse who shrank from the show and strife of the leadership, became bold and sufficient when brother stood beside him, and friends grouped round the stern hour before the challenged despotism. The area expanded at once of knowledge, duty and energy. The Bush of Horeb, the vision of the single eye, the secret of one bewildered heart, blazed in flashing strength and conquering power through the forests of the people, and wrought among the thousands, in their diversity of natures, its manifold purposes. The kiss sealed the great corporate bond. Henceforth they were not their own. They knew not "after the flesh." They emerged from individualism and cast down its bower. They went forth men of the Church, and never again sought place or honor, had thought or feeling, save as identified with God's wandering hosts, the "tribes of the weary foot," and the sovereign purpose of Jehovah to redeem and sanctify His Elect.

Clergy and Laymen ! brothers in the flesh, suffering together in

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The Apologue—Applies to Convention—And our whole Corporate Duty.

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the bondage of sin and infirmity, oppressed by the "power that now worketh in the children of disobedience," sons of the one dear Mother cast out in sackcloth into the wilderness, the anointed by God as the agents to deliver His people, the trained and endowed by Him with your distinct gifts, experience and sensibilities, the Lord hath said to each of us—it is His message to the churches—"Go into the wilderness to meet thy brother;" and ye have come and met here on the mount of God—type and fragment of our whole spiritual being—and "kissed each other." It is form and throb of the whole life of the Church, this fellowship of social greeting with the clasped hand; the communion of Worship, and hallowed Sacrament; confession of the old unchanged Creed; the one voice, "Our Father which art in Heaven;" the brotherhood of Jesus, the God-Man, and the love of the Holy Ghost shed abroad in the hearts. Ye know, brothers, this "hope of your calling," that ye are in consultation with God in His Church, and incorporated in His plan for the deliverance of His people; ye hearken "to the words of the Lord, and the signs which he has commanded," and blend in a common energy of the natural and spiritual all the ties and experiences of the past, for the dim conflict of the coming time.

In this apologue we have the hints of our whole duty and privilege, whether in the Congregation, the Diocese, or the collective Church, teaching the control of self, the blending in affection, the pledge of loyal fellowship, and the concentration of resources on the direct work to which God's providence bids us. We are on a fixed stand point, the "mount of God," with a defined work and a prescribed spirit. We have vows upon us from the Font and the Altar, some of us in the speciality of the Ministry, to bind us through weal and woe to the interests of one great cause. We are

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Concert of Action—Spirit of Inviting and Diffusive Unity.

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bound by the Church around us, and the divine life within us to resist all counter interests to this, in deed or affection, and subordinate our private being, in just measure of regard, to the community of interest, and the compact of authority and love into which we have thus entered. It is not the kiss of reconciliation, as if there were discord and enmity, but the recognition of existent fellowship, the holy salutation, token of family relations, which, while they fold us in affection, commit us to the constant sacrifice of self, and subordinate our individual being insensibly, and with struggle, to the well being of others. It presents our two grand aims: CONCERT OF ACTION, and the SPIRIT OF INVITING AND DIFFUSIVE UNITY.

The *Concert of Action* which I present is not, of course, any new plan, a voluntary society, or the election of benevolent purpose, and the formal agreement to do it. It is our Diocesan work; that which we have bound ourselves, one and all, to do, which must be done by us, if done at all, and which will tax every generous impulse and free-handed offering, over its large and still deploying claims—the support and diffusion of the Church and its agencies within this grand heritage of material resources, the State of Illinois.

God has set me here in an Office which I presume you all admit to be a reality of headship, pastorate and stewardship. I know it to be a place of oppressive responsibility, simply because of “the care of all the churches.” But it is not individual, not personal. I can no more administer it on personal resources, than I can do with my own voice, all the preaching within its borders, or distribute with my single hand, to all its sacramental needs. Whether as Servant or Apostle, each is defined in a communion and fellowship of relative duties, and my station, name, authority, labors, trial and recompense are all determined, vitalized and fulfilled, as I

am integral part with you in this Diocesan compact. You have a right to tell me that I am not my own, that I belong to the Church, that I cannot move and act in individualism; that God and man and my own assent have given me a specific and defined charge, paramount to every other claim, even those correlative; and that self-chosen efforts, even to do good, outside of this, may be sheer neglect of the real, and involve a willfulness of private feeling immoral and condemning.

I admit this, Beloved, in every throb of my heart and conviction of my judgment. But, is it not the same with each one of you Ministers of the Diocese, and Rectors of its parishes, Members of our congregations and families, "the households of faith"? Is it not the same with the corporate obligations of these Parishes which have formally sought to be admitted into union with the Diocese, for the purpose, and no other, than that the church-work in the Diocese of Illinois might be done "with a long pull and a strong pull and a pull altogether"? Is it not the same as it goes down to detail, with every baptized member of the Church and you claim them, individually, or as they exist in family, or as they associate in the Church, or as the ministers and parishes group in the Convention, that they are not their own in the willfulness of charity any more than they are in the refusal of any charity at all? They belong to the Church, they must help the Church through her constituted channels, for her defined enterprises; liberally as to the Lord; trustfully, as in the brotherhood of souls; and honorably, as in Conventional bond. Differ we may then, in official degree, but we are all alike in our vocation and ministry, standing on this "mount of God," and pledged to each other for the work of the Diocesan Church. It cannot be doubted that there is abundant means for all we have to do, if it is collected cheerfully and sys-



tematically, and directed steadily, and, for the present, almost exclusively, to Diocesan work. If there be any difference as to the administration of these trusts, it is certainly within the competence of the Convention to correct evils, real or apprehended, and conduct the work with a spirit and on plans, which ought to meet the hearty approval of all.

The temptation is very great to assume a congregational distinctness, either from choice or necessity. The claims on benevolence are large and extended, and the field of good works is all but indefinite. I do not fault in principle any outgoing over this expanse; but, in practical wisdom and sober duty, in view even of the ultimate power to spread ourselves out more widely, I cannot but express the conviction that we should concentrate, for the present, our energies at home, selecting, strictly, the objects and the appointed channels within the Diocese; developing new plans, if expedient, and pressing every right effort and appeal to raise the largest amount possible, for the immediate home demand. From hearty, honorable identity with this enterprise of sustaining, training, and planting the Church of our love over the area of the State, there should be no shirking, no claimed exemption. If a single parish falters in this, whether on the ground of exempting poverty, or in the pampered spirit of wealth and strength, there is equally a "missing link," the chain is broken, the loving bond of sympathy and confidence is violated. There is an influence withdrawn which multiplies itself in strange affinities beyond arithmetic to compute. There is an example given which either stimulates at the right moment to braver effort the weak or the cowardly, or furnishes, by its self-willed delinquency, apology for the recreant, and depression for the feeble.

I know that in all this I am uttering a "hard saying," and

if I spoke with the "tongue of an angel," subtle individualism would answer with excuse, self would assert its lordship, and indefinite negations largely defeat the results. The voluntary in Church charity is analogous to the exercise of private judgment in Church truth. There is the same incontestable right, but involving the same paradox in nature, antagonism and subjection. It is a grand motive power, with its intrinsic forces and boundless energies, but fulfilling its real purpose, only, as it is mastered and controlled. It is subdued even to renunciation, and then it becomes demonstrative and intense by that renunciation. Look at Paul, he is our model minister, not more noble in his heroic unity, than precious in his moral dissection. As soon as he takes commission to the Gentiles as a chosen minister, how he renounces self, subordinates individualism, forswears private ends, and throws himself out and overboard into the absorbing expanse of the Divine will, the discovered purpose of Christ, and of human needs. The first cry of the arrested nature, when abruptly reversed, which had been crashing on in blind sufficiency, is, "Lord, what wilt Thou have me to do?" Its inward change develops as "not his own, but bought with a price." Its breadth of obligation is "Greek and barbarian, bond and free." Its philosophy, "I am crucified, dead and risen again. The old life gone, the new life infused, until, as he looks around with its perception and consciousness, "he knows no man after the flesh," not even Christ himself. The former Saul is gone, the former self is renounced, absorbed, destroyed. But, as we look, we see that Paul, in his real self, has become more distinct and majestic. His individuality, by being thus freely renounced, has become so large that he is singled out from all humanity, and placed on a pedestal, around which posterities have grouped in expanding wonder. This is individual

reality. "There is a soldier's courage; is there not a priest's?" You find it everywhere in the history of the Church, that the men who have done the most, and stand out as the leaders in her aggressive gain, are those who in their principles and work were least consciously their own, were most subdued to exterior will and direction, and yearned so naturally for the glory of Christ that they were "changed into the same image." The mount of God in the wilderness, while it blends all in loving heartiness for the prescribed work, and defines it imperatively—so that self-will must not arrogate, nor individual taste "rejoice in its boastings"—does nevertheless train, invigorate and bless the individual, and prepare through an unconscious dignity of sacrifice below, for the recognition hereafter, singular among pluralities thousand times ten thousand, "Well done good and faithful servant, enter thou into the joy of thy Lord."

The other great aim, not ours alone, but that to be worked out by the Church, whether regarded as Catholic or Protestant, is

THE SPIRIT OF INVITING AND DIFFUSIVE UNITY.

The Church, in one sense, like her Head, is the same "yesterday, to-day and forever," but she has always presented the variety incident to her militant condition—her wilderness journey. We classify the eras in her history by distinctive titles, as her spirit and work have been shaped by peculiar providences; and we recognize the presence of the King by the swaying and guiding of every condition, so fluctuating and distinct, into the one grand harmony of "working together for good." We reverence the Apostolic age, in its childlike faith and beautiful unity; the fountain age of creed and liturgy, and resistless advance into heathenism "without scrip or purse for the journey." Far on we come where corruption had accreted as the ark struggled through the storms, and

despotism had throned itself with spiritual name, among the wrecks and treasures of heathen Rome; when the corruption had to be cleansed and the power resisted, and the inner life made free by Reformation at all hazards. Along between these sundered ages, history sets up the eras of Gnostic Philosophy, and the successive heresies Novatian and Arian, of Nestorius and Eutyches; of Monothelite and Iconoclastic; the ages of darkness and of Hildebrand; of the martyr witnesses of the Waldenses and Wickliffe; the Scholastic and Synodal, with all the minuter sub-divisions of error and struggle, each of them with an inner life, which shaped the work and tinged the saintship of the people of God.

The Reformation had, with its vigorous and productive protest, and with the jealous dogmatic and scholastic conflict which succeeded the bold emancipation, (in both which the two great principles of authority and individual freedom hold fair balance), the Reformation had an inevitable tendency to the subjective and the individual. The Protestant element must weaken into negation, while the impulsive liberty of opinion becomes more lawless and fragmentary. Traditional authority loses the ideal sway, and it is at last recognized only as some government or hierarchy to be resisted for conscience sake, or in an old ceremonial, obnoxious and oppressive. Personal religion, with its awful sacredness, depths so mysterious, and heights so giddy, pours a stream of intense life into the private passion and public struggle, only to scatter the wider, as it overleaps the barrier. Religious freedom cut loose from Catholic authority, hopeless or defiant of organic unity, tends inevitably to revolution, contempt for authority and self-destruction, and propagates on its way indefinite divisions.

Hence, the dominant phase of modern Christianity for good and evil, has been and is SECTARIANISM, with all its energetic principles

and noble willfulness; its earnest searchings and pitiful failures; its subjective power to stir the affections; its stern intellect and passionate impulses, with its cold and disheartened reactions; its grand contests with the moral evils of society, and oftentimes its sad failures; its missionary sacrifices and conquests, baffled and frittered away by internecine dissensions. Sectarianism, in the main, originates in the yearning after or supposed attainment of higher good; and rests upon the conviction that the Church has abated some emotional condition, or has obscured some dogmatic principle, lowered some distinctive observance, or cramped some individual liberty. It lies and operates generally within the domain of "Articles of Religion," not in the holy inclosure of the Creeds, and hence, the whole history of Sect is, in reality, an attestation to the fidelity of the Church, as the "keeper and witness" of the truth, and the conservator of the simple terms of primitive communion. It exalts opinion into principle, and then organizes the principle into party, while the private judgment, vigorous and combined which energizes its youth, dwindles into the subjective individuality, and reproduces new forms, more and more to be characterized as eccentric, local and ephemeral. The temper produced by such divisions in Protestant Christendom, whatever may be the cause, must be polemical, discord, intense and protracted, involving the bitter strife of the Sections with each other, as much as the common quarrel of all with the Church, from which they cut themselves off. But in this spirit, time necessarily produces essential change. The fresh contest and strife not only grows weary and inert, but the vitality of Sectarianism itself fluctuates. The original topics of keen interest fade out of memory; the early forms of sharp separation are obliterated; the honest piety secretly bewails the disunion, and the subjective conviction of loss and shame from a divided Protestant-

ism and a dishonored Gospel, impels naturally towards some community of benevolent work, and seasons of demonstrative Union. The church-like strength of the larger sects infuses breadth and dignity into the voluntary associations for the chosen work; and the divine blessing prospers the effort for evangelizing society, and prepares minds and hearts, through a conventional union, for the Organic Unity. This, I think, is our era, the marked phase of the Christian world. Around and abroad tokens exist of preparation for concord, the longing of need, high reflection of christian charity, the discussion of the subject, direct and incidental, and this in unlooked for quarters and forms, the demonstrative evils of a negative Protestantism, thoughtful inquiry and heart hunger that the sundered branches of the Catholic Church shall be drawn closer together; and that, by direct overtures of wisdom and love, attention should be invited to the great bases of organic Unity, the Apostles' and Nicene Creeds, the historic Ministry, and the high expediency of Liturgical Worship. There is, at least, a groping after fundamental principles, and the Church is able to exhibit kindly and persuasively these organic laws; she can manifest the broad agreement and liberty of the universal Church, at the same time that she explains and upholds the inflexible standards in Confession and Ministry of a real Unity. We can teach and plead, not as existing in a present modernism, nor as assuming that, as the Episcopal Church of the United States, we have a right to claim an absolute correctness, coercing identity with us in discipline, worship and polity, but as going back with the rest to the Primitive and Ante-Nicene age, willing to test everything essential by that standard, and satisfied that, with agreement in the grand facts dogmatic and ecclesiastical, there to be found established "*ubique semper et ab omnibus*," discretionary polity and the expression of

articles of religion," may be safely left to the judgment and conscience of the different Christian bodies. There we shall behold, if anywhere yet on earth, "the Woman clothed with the Sun, treading on the Moon, and crowned with the twelve Stars; the Church clad in the robe of Christ's Righteousness, and having her brows encircled with the starry diadem of Apostolic Doctrine and Discipline." There, too, we shall breathe the spirit of inviting and diffusive unity, and appreciate how every Seal opens with the cry, „Come and see!" and the Spirit and the Bride say, Come, and he that heareth joins the sweet call, and it echoes round until the soul athirst receives it, and blends into the visible fellowship. There we must find the living interpretation of the declared unity, "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In the commission from the Lord given to our Church in this land, it may be taken as a banner motto, "Go into the wilderness and meet thy Brother." The blessing will be upon us, if we take the command into a gentle, loving and yearning breast; if strong in the deep conviction of our commission to uphold and spread the living Truth and conservative Order, to withstand, on the one hand, popular confusion and infidelity, and on the other the aggressive influence of the Roman Church and Papacy, we are consciously weak for its execution until we can meet our brethren. We will go forth in faith, though the way may be yet obscure, and the obstructions frowning, and long protracted still may be the issue, yet sure at last that even in the militant Church, the brothers "shall meet on the mount of God and kiss each other."

It was in this emotion of duty and privilege, that I put my name to the "Declaration," which strange events in the Church of England had drawn from her ten thousand Clergy, and which is now gathering the thousand Brothers here in similar expression.

The decision of the "Privy Council" in the matter of the "Essays and Reviews," has been earnestly seized by all parties who desire to cast reproach upon the English Church, or upon revealed truth, each to advance its own different and even repellent objects. The Liberal party welcome it as opening a latitude of discussion and opinion, made free from the responsibility and penalty that guarded it before. The Romanists use it to extol the Papacy, and its latent infallibility, as the final arbiter of doctrine. Dissenters hail it as an evidence of a licentious theological thought and loose morality in the Establishment, which ought to dissolve its pretensions as a national Church, and vacate its benefices for better men. Passionate appeal is made, that honorable men should come out of the Church as a Babel of theologies and morality. On this side of the Atlantic it has been pressed into the service of rationalism and philosophic infidelity, and gloated on as the acknowledged failure of Creeds and Articles. In various modes a large impression has gone forth that, hereafter, whatever may be the belief of a majority in the Church in the fundamental truth of the Inspiration of Holy Scripture, and of the perpetuity of future punishment, they are open questions for individual opinion, beyond effective accountability to any tribunal competent for discipline. It is inferred that the same fatal latitude might be extended to all the heresies condemned by Catholic Christendom.

It has been satisfactorily shown that the legal effect of the decision has no such malign breadth or destructive authority. The language of the Council itself is explicit on that point, "that the Court had no jurisdiction or authority to settle matters of faith, or determine what ought in any particular to be the doctrine of the Church of England." To us it appears, that, painful, confused and damaging as the action of the Privy Council may



practically be, it in reality goes no further than to determine that there was not evidence enough, technically, to convict the accused; a common incident in our legal tribunals and criminal courts, but not understood to justify an inference that libel or sedition, fraud or murder, within the alleged extent, are venial and authorized.

But, if this be the true weight, logically, to be given to it, popular feeling in the Church and out of it, has been shocked and excited. The religious mind of England was deeply stirred, and it appeared that by suffering these doctrines to be even indirectly impugned, they might be practically impaired. Hence, with a concord of thought and action, with a rush of united feeling, ten thousand of the clergy at once signed a Declaration "that the Church of England and Ireland, in common with the whole Catholic Church, maintains, without reserve or qualification, the Inspiration and Divine Authority of the whole Canonical Scriptures, as not only containing, but being the Word of God; and further teaches, in the words of our Blessed Lord, that the 'punishment' of the 'cursed' equally with the life of the 'righteous' is 'everlasting.'"

Whatever may be the critical judgment on its construction and language, this is simply an expression of existent fact. It is unanswerably so, and before any really Church tribunal in England or any in our Branch of the Church, would be fully sustained, and work the punishment of the unbelieving or delinquent Minister who might throw discredit upon these truths in his public teaching.

Hence when a proposal came to me that the Bishops should adopt the same formula, and send back the Declaration of fact with our signatures, thus far corroborative of its statement, and expressive of our sympathy, I signed it gladly, without reserve or qualification.

We have no constituted connection with the State like that established in England, nor any such anomalous and mixed tribunals, but I am not assured that in the delicate relations of ecclesiastical matters to civil tribunals as they may be held to involve constructive rights of law or equity, or spring from religious property and endowment, we may not be placed inferentially in a like predicament. Our own experience has already shown that small pretence is sufficient to traverse the line between causes spiritual and temporal, and confuse the application of the principle "Laws ecclesiastical by ecclesiastical judges." With all our substantial religious liberty we are not entirely exempt from kindred exposure to civil decisions of our Canonical laws, our ecclesiastical franchise, and our dogmatic integrity.

The practical effects of this rationalizing movement, will, however be favorable to the more earnest appreciation and defense of religious truth. It naturally happens that the fundamental principles of our faith are popularly held and the effect of them realized, without intellectual attention being immediately called to their intrinsic importance, critical expression, or extent of correlation. But when they are thus rudely assailed, million hearts are roused, inquiry is awakened, and thorough investigation given to the subject. Tracts and books in large number have poured from the press; heirloom indifference has sprung up in keen defence when the title deeds are questioned; the pulpit and Christian education are permeated with the theme; and the militia of Christendom is inspired and armed with intense patriotism, and marshaled strength. The force of antagonism lying in reserve springs up to assert the sanctity of the deeper principle which the majority may disregard.

We are, brethren, deeply concerned in these things, and they naturally shape our present duty as Ministers and Laymen, dealing

with God's Holy Word. We are far more exposed in this country to the insidious effects of an abused critical and mechanical philosophy, and the perversion of natural science, ramifying through art, literature and public morals with the silent effect of malaria. Rationalism with us, is a spontaneous growth from our luxuriant liberty, and a fungus from our indolent impulses. From the unsanctified exegesis, the claptrap of the popular pulpit, the blasphemy of our daily press and political speeches, to the light subjective religionism which constitutes so much of the Christian reading, the great tendency is, to bring the Bible into dishonor, and belittle it into a repertory for good maxims; to break down the sacred inclosure of instinctive reverence, and open it as a broad Common where we pick wild flowers, or dig healing roots, at our eclectic fancy or need.

We, beloved, must try in every way to resist this popular demoralization, to cultivate the correcting spirit of humble and reverent faith, to stand firm on the plenary Inspiration of the Word of God, and claim from the supernatural authority a perfect obedience. We must sustain its miracles, existent in an open and unbroken series, as literally true, and absolutely necessary as such for the authority of its moral truths. We must teach its awful mystery made easy to the ear of the "little child," as it fits into every fold of human sympathy—the Personal God—where we "behold His glory" and "receive His fullness" on the familiar level of heart for heart.

We must honor the Church in the beauty of its worship, the simplicity of its teachings, the historic dignity of its belief and discipline, the integrity of its testimony, the breadth of its Catholic love, as the "keeper" of all holy things in its Liturgy, and the "witness" of truth in the open Bible, the Holy Scriptures "written

for our learning" and constantly read in the ears of the people. As Ministers we need more and more to realize and pray over the appeal and pledges of our priestly ordination. The Laymen should stand in demonstrative communion, preparing themselves by wholesome reading and personal religion, to give the reason of the hope that is in them in direct conflict with the crude and attractive liberalism so cunningly furnished and garnished for popular seduction.

Prominent among all subsidiary means my own experience warrants me in pressing on the Clergy careful and SYSTEMATIC EXPOSITION OF SCRIPTURE, in weekly Lectures, the Bible Class, or continued Sermons following in order all the verses of a selected Epistle. In my own favored experience all these means have been attained and proved successful. But I am well aware that services during the week are sustained with difficulty, or become impracticable in a majority of the parishes. Hence the last named may be the principal refuge, and will be more healthy in its series of sacred thought, and effective for instruction, than the popular grouping of Characters, Women, Mountains and Rivers, which are now favorite "sensation" topics, largely ideal and imaginative. I can assure my Brethren of the Clergy that they will find the effort thus bestowed of close discriminating attention to any single Epistle, as, for example the Ephesians, Colossians, Galatians or Hebrews, of essential value to their own nicer appreciation of divine truth; that the great doctrines will spread before them in new detail; that single words and expressions, passed heedlessly in familiar reading, will open treasures of beautiful and instructive thought; the text will be always the theme and not the motto of the sermon; the selection of subject, so often now embarrassing, will be made for them by the order of the Spirit; and the relations of cardinal truth

spread wider and deeper into personal, domestic and social life. Themes of moral duty, which it might seem abrupt for the Minister to select and announce to the unprepared ear of the audience, will become expected and natural when St. Paul leads on step by step from the "Mystery of Godliness" and the "eternal purpose," to "lying and stealing, bitterness and wrath, uncleanness and covetousness, filthiness, foolish talking and jesting, drunkenness and works of darkness," of which it is a shame even to speak, but which nevertheless are to be reproved in godly simplicity. The strange grouping of these vices in Gospel morality will often of itself startle the factitious moral sense of the world, and exhibit our venial indulgences and petty failings that we lisp over as foibles, and chastise with a laugh, in one and the same awful crowd of the degrading and the damnable. Wives and husbands, children, servants and masters, are each separated and addressed from the same standpoint of the great Redemption; and all the loves of our life, with its humblest duties and widest distinctions, are drawn in their energy and responsibility, the conflict and mystery, pettiness and contradiction, to the power of the Cross, and transfigured into the heavenly. It thus compels us to appreciate and present "the whole counsel of God."

Such expository preaching will embrace naturally the historic account of the Book, the personal emotions and incidents of the great writer, connect the abstract teaching with his personal narrative, the city and the people where the missive first went, the companions of his Apostolic work, the men and women lifted into notice over the breadth of missionary travel, or in communication with the prisoner in Rome, so that the whole is vitalized for our personal sympathy, and instinct with the glorious egoism of Paul's humility or wrongs. My own experience has shown that this form

of expository preaching tends to make the hearers systematic in attendance, create an anticipative curiosity for the coming themes, induce profitable conversation on religious topics, provoke an appetite for more systematic private reading of the Bible, impress the memory with greater force, and supply an enduring association whenever a chapter is read, or verse quoted, of the Book thus graven "line upon line." In many respects this will demand minuter study and harder thought, critical reading of the original text, and the grappling sometimes with what may seem a passage not full enough for our purpose, or a subject of such reiterated mention that we have exhausted ourselves upon it. It will tax the best intellectual effort and taste to keep expository preaching at its own true elevation, away from the abasement of paraphrase. But I know of no wiser counsel to promulgate in the world wilderness of materialism, and philosophy "falsily so-called," among its hard worked people and "mixed multitudes," than that we should cultivate in our teaching and example the deepest reverence for the whole Bible as the Word of God, feeling its Inspiration of God whatever may be the difficulty of constructing a theory to explain it; accepting it as God speaking, hearing it as Christ preaching, receiving its supernatural as fact and its narrative as literal history—the whole as the accredited source of all revealed truth, and the ever living fountain of the heart's faith.

#### OFFICIAL ACTS.

In presenting the record of my official doings for the year past, I retain the usual diary form, which, although somewhat more egoistic than is pleasant to personal feeling, affords the best view of the state of the Churches, and is most the convenient for future reference. I endeavor to keep myself constantly engaged, and allow willingly no intermission or respite in the direct, though versatile

engagements of my office. But, this year, God has been pleased to order passive discipline in place of the uniformity of health and courage for the routine of work ; and secluding me in the chamber of suffering and death, breaking up my domestic life, has cast me in conscious helplessness into a strange and dreary responsibility, with a lower tone of bodily strength and a far lower tone of reliance, hope and courage. I not only have to show a defective record for this year, but stand in the consciousness that never again perhaps can I offer the resources, or devote the energies of past years. This is uttered in the impulse of human feeling, and in that narrow view of means and end into which we insensibly fall in measuring the powers and gifts of our own lives. God needs not man or his efforts, and hence it constantly happens that from the failure or removal of agencies seemingly necessary, He is preparing more effective influence and a larger blessing. There will be needed more patient indulgence for my infirmities than ever before ; and from this subordinate appeal, as well as from the intrinsic claims themselves, I may plead for a heartier and more concentrated Diocesan effort.

TRINITY CHURCH, CHICAGO : Sunday, September 7th.—I held in this Church the Ordination of Mr. Peter Arvedson to the Diaconate ; preached on the occasion myself, and was assisted in the services by Rev. Dr. Hawley, Messrs. Roberts, Smith and Bredberg.

CHRIST CHURCH, RUSHVILLE : Sunday, September 27th.—After a lapse of more than ten years, during which all has lain dormant in the Church interest in this place, I visited it in company with Rev. Mr. Bruce, who had been officiating there for a short time in hopes of resuscitating it. The Methodist church was offered for our use, in which I preached twice, and administered the Holy Communion, and confirmed *six* persons. We had here, from 1836,

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Diocesan Missions—T. B. Bryan, Esq.—St. Anne, Kankakee.

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a consecrated edifice, which I found, to my regret, had been claimed and sold, the amount appropriated by an individual, and was now in use as a dwelling house. The parish was suspended from union with the convention in 1859 from its effete state; and although there was much that was promising in the feeling and effort apparent at the time of my visitation, I have apprehension still that owing to its isolated position it may not be fully sustained.

October 7th.—In Chicago I presided in the first meeting of the Diocesan Board of Missions; it was fully attended, and one of great life and animation. I fear, however, that the retrospect from this close of the year inflicts upon each heart pain and disappointment.

Sunday, October 4th.—I went by invitation to officiate in a small Chapel adjoining his residence at Cottage Hill, which Mr. T. B. Bryan has fitted up, and in which, every Lord's day, he acts as Lay Reader, attracting to it a large body of his neighbors, and laying judiciously the foundation of a permanent congregation. I performed two full services, and administered the Holy Communion.

BISHOP'S CHURCH, CHICAGO: Sunday, Oct. 11th.—Preached twice.

Sunday 18th.—Preached in the afternoon in my own Church, and administered the Communion, in private, to a sick lady.

Saturday, October 24th.—Arrived at St. Anne, Kankakee County, where the Rev. F. A. Juny was in charge of a small French Congregation. I assisted in an evening service preparatory to Confirmation.

ST. ANNE, KANKAKEE: Sunday, October 25th.—Read the Service to the Creed, with the Lessons, the Ante-Communion and preached; after which I celebrated the Holy Communion, administering the same to thirty persons. In the afternoon I baptized three infants, and catechized the children; read Evening Prayer



from the Creed, and the Confirmation office, laying hands on *ten*, and made to them an Address. These services were all in the French language, and were received with every appearance and expression of devout interest. Mr. Juny was sustained by the "American Church Missionary Society," and his work having been then recently rendered independent of similar efforts in Kankakee which had failed, appeared to me to be satisfactory and encouraging. A few months later the Society withdrew all support, and abandoned the mission; Mr. Juny returned to Kentucky with his family. I receive pathetic letters from these sheep without a shepherd, but am without any means of supplying their need, and saving them as members of the Church. They must be scattered, and the large expenditure end in utter failure. The responsibility is not ours.

Sunday, November 1.—Preached in my own Church in the morning, and administered the Lord's Supper. In the afternoon catechized the children.

Sunday, November 8th.—Preached in the morning, and in the afternoon administered Infant Baptism.

November 12th.—Prepared a Pastoral Letter and appropriate Service for the Public Thanksgiving on the 6th of November.

November 22nd.—Preached morning and evening in my own Church; and in the afternoon administered Baptism.

November 26th.—The day of Public Thanksgiving was observed by the prescribed services in my church. I preached in the morning, and performed Divine Service in the afternoon.

FIRST SUNDAY IN ADVENT: November 29th.—Preached twice in my own Church, with other services.

Administered the Holy Communion in Bishop's Church.

EMMANUEL CHURCH, ROCKFORD: December 7th, 8th.—The service was held here on the morning of the 8th, intended to have

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Belvidere—Polo—Dixon—Bloomington.

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been on the evening before, but I did not arrive in time, owing to detention on the cars. I preached and confirmed *nine*.

TRINITY CHURCH, BELVIDERE : December 8th.—Held an evening service, at which, and after sermon, confirmed *eight*. The place was supplied at the time by the Rev. James McGowan, deacon, whom I sent there during the vacancy. He remained until Easter, and then left, since that time no call has been made. Efforts to pay the debt on the Church property, which was imposed after the building was consecrated, have been since made, and, I am informed, with success. The removal of this incumbrance, may lead, I trust, to a revived confidence, and a more vigorous fulfilment of corporate duty.

ZION CHURCH, FREEPORT : December 9th.—Held here an evening service, preached and confirmed *nine*. The interest is animated and the congregation thriving.

TRINITY CHURCH, POLO : December 10th.—Mr. McGann entered upon the charge of the Church here, immediately after his ordination, and secured a gratifying interest. The Church is advancing, but I regret to say that Mr. McGann has been tempted from it to a charge in Pennsylvania. I confirmed *seven*. The Rev. George H. Jenks, from the same diocese, supplies the loss, and is in the discharge of his duties, with satisfaction to the Church in Polo.

ST. LUKE'S, DIXON : December 11th.—The weather was not favorable for my Visitation here. I found, however, a well-filled Church, and confirmed *six*. Its esteemed Rector has since then been in deep trial by the loss of his first-born son, with the army, in the Red River Expedition.\*

ST. MATTHEW'S CHURCH, BLOOMINGTON : Sunday, December 13.—I found the Rev. Richard T. Kerfoot working with success,

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Decatur—Springfield—Jacksonville—Nativity.

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and enjoying the confidence of his people. But since that time his health has failed, and he has been obliged to resign, and retire for the present from public duty. The day was stormy. I preached in the morning and afternoon, and on the latter occasion confirmed *seventeen*, an ample testimonial of the fidelity of the Pastor.

ST. JOHN'S CHURCH, DECATUR.—Through this parish we have gained the accession to the Diocese of the learning and experience of the Rev. Dr. Totten, who accepted the Rectorship with the view of carrying out the plan, entertained for some time by several friends of the Church, for a Female Church School. This has been successfully begun, and a building purchased, which constitutes a parsonage, and to which additions are to be made this fall, rendering larger and more convenient the accommodation of the School. Dr. Totten is assisted by his daughters, and the Institution presents just claims on the confidence and patronage of the Church. I preached and confirmed *one*.

ST. PAUL'S, SPRINGFIELD : December 15th.—Held service here in the evening, preached and confirmed *five*.

TRINITY CHURCH, JACKSONVILLE : December 17th.—I officiated in this Church, and after sermon confirmed *five*.

ST. JOHN'S CHURCH, QUINCY : December 18th.—Preached and confirmed *ten*, and stayed at the home of the Rector, which has since been made desolate by the loss of the wife and mother, who then so kindly welcomed me.

Festival of Nativity, December 25th.—The Bishop's Church was richly decorated with Christmas greens, and I was favored with the attendance of five of the Clergy ; I preached, administered the Lord's Supper, and baptized two children.

Sunday, December 27th.—Preached in the morning.

Sunday, January 3rd, 1864.—Preached in the morning and

administered the Holy Communion, and preached again in the afternoon.

EPIPHANY, Wednesday 6th.—Services held in the Church.

Sunday, January 17th.—Preached in the morning in my own Church.

Monday, January 18th.—On this day a telegram summoned me to the sick bed of my wife, then on a visit in Rochester. I remained constantly there until the sickness closed in death on the evening of Saturday, February 13th. The funeral service took place in St. Luke's Church, where fifteen years of my life had been spent as Rector, and several years of her's after our marriage. Dr. Claxton the present Rector, Rev. J. W. Clark, Rector of Trinity Church, formerly a valued clergyman of this diocese, Rev. Dr. Anthony Schuyler, Rev. J. Foote, De Witt Clinton Loop, and Dr. Jackson of Geneva kindly conducted the services. Nothing could exceed the affectionate attentions and unwearied sympathy shown to us through this long trial.

The remains were carried to the Family Vault at Brooklyn, and placed with those of my own parents. We returned to Chicago early in March, and on Sunday, the fourth in Lent, I performed service and baptized in my own Church.

During this period I preached four times in Rochester and Brooklyn.

BISHOP'S CHURCH: Wednesday, March 16th.—I held an ordination of William Morton Reynolds, D. D., a Candidate for Holy Orders from the Lutheran Church, of which he had long been a distinguished Minister. The Rev. Dr. Cummins did me the favor of preaching on the occasion. Dr. Reynolds was presented by Rev. Clinton Locke; and Dr. Chase, on a short leave of absence from his army duties, assisted with other Clergy, in the services.

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Grace—St. James—St. John's, Chicago—St. George's Society.

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GRACE AND ST. JAMES, CHICAGO: Sunday before Easter, March 20th.—Held a visitation in Grace Church in the morning and St. James' in the afternoon, preaching and making Confirmation Addresses in both. At Grace Church *sixteen* were confirmed, and at St. James' *twenty-four*.

Monday, March 21st.—Commenced a course of Lectures in my Church, on "The Seven Last Sayings of Our Lord," which I continued every day in Passion Week, holding service at 9.30 in the morning, and 4 in the afternoon.

ST. JOHN'S CHURCH, CHICAGO: Good Friday, March 25th.—Preached, and confirmed *thirty-four* in St. John's Church. This building has been much enlarged and improved. In the afternoon, lectured at my own Church, and administered the Sacrament of Adult Baptism to *five* persons.

Easter Eve, Saturday.—In the morning I performed the Sacrament of Infant Baptism, and in the afternoon that for Adults—finishing the Lent Lectures.

Easter Sunday.—My Church was crowded in every part. I preached, confirmed *twenty-one*, and administered the Sacrament to nearly two hundred persons.

In the afternoon, at the request of St. George's Benevolent Society, I dedicated with religious services the portion of ground owned by them in Rosehill Cemetery. There was a large assembly conveyed on a special train of cars, numbering, it was said, over six hundred; appropriate religious services of Consecration were performed in which I was assisted by Rev. J. Wilkinson, after which I made an Address. The Burial Office was then used, and five bodies committed to the ground which had been retained in the Receiving Vault of the Cemetery. The solemnities were impressive; and, from the time of our leaving the Depot to the close,

the large assembly was quiet and reverent. I have seldom been engaged in a public service more impressive and influential.

On my return to the city I fulfilled an appointment for the Scandinavian Church in charge of Rev. Mr. Bredberg; confirming *six*, and administered the Holy Communion. In the evening I was at my own Church.

Since that time the affairs of the corporation of St. Ansgarius have been happily settled. For some years past efforts have been making to alienate the property from its legitimate object, and absorb a portion of it, at least, for the use of an anomalous form of "City Mission." To accomplish this, various means have been tried, by which the Scandinavians have been divided and agitated and the Convention disturbed by conflicting claims of delegation. The effort to acquire possession of the property for purposes foreign to its real endowment, was at last pressed into the Courts by an application for an Injunction. The result, however, has been to decide favorably for the Scandinavians, all the pending questions, and vest the property strictly and entirely in their hands. The Trustees, with the unanimous approval of the Congregation, have called Reverend Jacob Bredberg as Rector, and worship in the Swedish tongue is regularly conducted. I have been successful in having published for their use, of the Order for Morning and Evening Service, the Litany and Communion Office, principally translated by Mr. Bredberg, and intended to supply the want of liturgical form under which they have hitherto been, until the proper authorities of the Church shall set forth a translation of the whole Book of Common Prayer, Sacraments and other Offices, or make arrangement sanctioning the Swedish ritual. The Collects, Epistles and Gospels correspond with those in use in Sweden. In the expense of this book, kind assistance

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Lockport—Joliet—Death of Dr. Cheney—Institution of Dr. Cummins.

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has been given me by several laymen, and the Rectors of Grace and Trinity Churches.

ST. JOHN'S CHURCH, LOCKPORT : Monday, March 28th.—I visited this place, now under the Rectorship, with the Church in Joliet, of Rev. C. A. Gilbert; I preached, and confirmed *two*. In the evening I performed the same duty in CHRIST CHURCH, JOLIET, when the number confirmed was *fifteen*.

FIRST SUNDAY AFTER EASTER—Preached twice in my own Church. In the afternoons of the Lord's Day, whenever in the city, I have attended the Sunday School, and instructed a class of young ladies who had been the anxious and loved charge of my wife. For many of them her desires had been fulfilled, and they had been received as members of the Holy Communion. The remainder, I trust, will soon be prepared for the same, and this portion of her devout work be thus far finished.

SECOND SUNDAY AFTER EASTER—Preached in the morning. After church administered the Communion at the bedside of Dr. L. P. Cheney, one of the earliest friends of the "Church of the Atonement," and a faithful and devout member of the Bishop's Church, to which he was a liberal contributor. His mind was stayed in peace, and continued so until his decease on the 28th of April. His funeral took place on Sunday, May 1st, attended by a large concourse of his friends and citizens anxious to pay the tribute of respect to his professional standing and private worth; but to my regret, being absent from the city, I was not able to attend it.

TRINITY CHURCH, CHICAGO: Sunday, April 17th.—I instituted the Rev. George Cummins, D. D., as Rector of this parish, the sermon was preached, at my request, by the Rector himself.

Wednesday, April 20th.—I received from the Standing Committee

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Frederic C. Whitehouse a Candidate—Not one from Chicago before—Appeal.

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the recommendation on personal knowledge, of my son Frederic Cope as a candidate for Orders; he is pursuing his studies in the General Seminary.

I cannot but call attention to the fact that there has not been a single Candidate from a Chicago parish directly trained in the same during my Episcopate. I know not that this, can be called properly an exception to the statement, or a more recent one, the son of a well known family, who has received his training and been absent for many years at Racine. Is not this a fact of serious rebuke and anxious thought for the Clergy and for parents? It is easy to assign natural reasons why as a profession the ministry should not be attractive to young men seeking their place in life. There is a class, indeed, to whom admission to it by beneficiary effort is a social elevation, and thus secures for the recipient a conventional rank to which he could probably never have aspired by other means. This is one of the admitted difficulties in our efforts for recruiting the Ministry, and needs to be wisely and jealously observed. But whenever there is reasonable start in life and resources of education, and the young man feels that he can exercise a choice, then the influence of the secular occupations domineers over the spiritual to the extent of excluding the claim from a chance of being considered before mind or heart. It is never thought of. It is out of the question. Who can be surprised that looks over the vast attractive area of social enterprise, business gain, and the manifold rewards for intellect in the service of the world, enough to stimulate all passionate desire, and fill with the highest visions of honor, influence and enjoyment? Who can wonder that young men hesitate to devote themselves to an irrevocable course, and pledge beyond recall their all of life, when there is so little to attract the attention, stimulate the desires, and



recompense the efforts as men count success? What the natural aspect is we must all feel; and deep down in many a sad and disappointed heart of the Ministry springs again and again the apprehension that there was a fatal mistake for life when its vows were assumed. There are wretched defects in our support of the Ministry; in the low dependence upon popular caprice to which it is abased; in the absence of general reverence for it as an Order of Divine appointment; in the humiliating shifts to which it is often reduced to meet popular favor; in the casting away in the time of age; in the deficiency of resolute fellowship, and loyal brotherhood, and conscious nobility in the Priesthood itself to shield and cheer. These evils do exist, this unearthly form does pertain to it, these renunciations and endurances are practically real, and over the new, impetuous West, defiant of the "old paths," and pioneering as if nothing were settled of social or religious principle, we meet them in forms more raw, and hard, and powerful than elsewhere. But what then? Admit them all, in strength and violence, in delusion and subtlety, as a fearful antagonism to what is God appointed and God sustained—Do we mean to yield to them?

If you say, No, as I am sure you do, then I ask, and beg you to ask, why there is no recruiting for the Ministry in our Churches, why decades of years go on and among communicants by hundreds and worshippers by thousands, not a single individual is moved and won to enter the service of Christ and His Church as a "preacher of righteousness." The necessity for an increase of the Ministry is pressed on the Church from all places. Bishops in their dioceses, old and new, the dark places of our huge cities, and the scattered homes and villages of the reclaimed wilderness, the aggressive missionary charge into home and foreign heathenism, the supply of the wear and tear of parochial life, the swift and

gigantic plans of Christ hastening to consummation, all call aloud, and the voice is uttered and echoed in every tone, "Laborers, Laborers, for the Vineyard!" And in the meantime the sun mounts higher, and the hidden energies of Providence and the Holy Spirit work, and Time rushes on to the absorbing Eternity, and whitened harvest fields mature in silence, corrupt in decay, and become vast masses of putrid death, while the world will not release a fraction of its mighty army of youth and talent, the Church will not pray in the groaning of intercession, the Ministers will not magnify their office in holy beauty, the Pastors are dumb in the pulpits and homes of their flocks on the want and the claim, timid aspirations in the young soul are suppressed for lack of sympathy, desires are smothered, because hopeless of fostering help, the light of Catholic truth glancing into honest and inquiring minds of Sectarianism is hidden, and the Church stands in pitiable pretence before the keen wisdom, the lavish resources, ardent enterprise and practical success of the world.

From this want and woe, broad and appalling, the many causes to which they may be attributed, and the varied agencies through which the lofty work is to be vindicated from dishonor, and expanded in strength, my aim in this hasty appeal from the standpoint of a fact, that the large and vigorous Churches of the Diocese, the fountains of benefaction, influence and example, have not found in thirteen years a single son trained at their altars to wear the Ephod and stand a ministering priest—my aim is to separate that one Pastoral influence, and ask its direct, conscientious, manly and liberal effort to bring young men to realize the claims of the Ministry. I appeal to them to fasten it on the consciences of fathers and mothers whose sons are growing up around them, to urge it from the Pulpit, the Sunday School and in pastoral visits; to draw

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Consecration of Trinity, Chicago—Holy Communion—Grace, Brooklyn Heights—Rock Island.

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affectionately towards youthful piety, in order to direct its aims, stimulate its desires, sustain diffidence and guide the heart in the searchings and struggles so vague and yet so deep. I ask in the name of the suffering Church, and the Levitical claims of God upon it, that the Pastors of the Diocese will recognize and "supply this lack of service." Seek and find the men for the living and Divine Ministry, offer and sustain your quota of recruits for its ranks, and from the noble thousands ready for the field of the country's strife, redeem a few as standard bearers for Christ, to be trained and consecrated to His sacramental use.

On the fourth Sunday after Easter I consecrated TRINITY CHURCH, CHICAGO, to the service of God, the debt having been fully paid which had prevented its earlier dedication. The sermon on the occasion was preached by Rev. N. H. Schenck, D. D., Rector of Emmanuel Church, Baltimore; and the large Offertory started the new enterprize, now verging to a successful completion, of a Parsonage.

In the evening of the same day I held a visitation of the CHURCH OF THE HOLY COMMUNION and confirmed *eleven*. The sermon was preached at my request by Rev. Henry Safford, of Michigan.

On Sunday, May 1st, being in Brooklyn on occasion of a marriage in the family, I preached and administered the Holy Communion in Grace Church, Brooklyn Heights.

Sunday, May 8th.—Again in my own Church, where I preached morning and evening, and attended in the afternoon the funeral of a young lady—who "died in the Lord"—after a slow and suffering decline.

TRINITY CHURCH, ROCK ISLAND: May 9th.—This congregation has been supplied by Rev. Robert D. Brooke, from Davenport, Iowa, whose services have been effective. He assisted on the

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Grace, Rock Island Co.—Geneseo—Ottawa—Farm Ridge—Trinity, Chicago.

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occasion of my Visitation and presented *one* for Confirmation. The evening was rainy and the congregation was not large.

GRACE CHURCH, ROCK ISLAND CO.: On the morning of the 10th, I rode to Preemption, where Rev. Mr. Sayres has worked on for several years in great self-denial. I preached, confirmed *three*, and administered the Holy Communion.

TRINITY CHURCH, GENESEO: May 11th.—I found here a parish without a Rector, Mr. Goodale having resigned—but it is in encouraging vigor. I preached in a upper Hall, but a chaste and suitable Church is now completed, and the Rev. William Green, from Wisconsin, has accepted its Rectorship.

CHRIST CHURCH, OTTAWA: May 12th, was devoted to this congregation, where I always find a crowd of attentive worshippers, and the influence of its churchly and faithful Rector. The building, though large, is not worthy of the age and weight of the Parish; but their means, as yet, have been hardly adequate to the heavy expense of replacing it with a better. I preached, and confirmed *eleven*.

ST. ANDREWS', FARM RIDGE: Rev. Mr. Benedict accompanied me the next day to this rural parish, where I confirmed *three* after sermon, and baptized the infant daughter of the Rector. This is one of those places of quiet humble labor, the record of which is with the All-seeing, and to which for His sake talent and gifts of no ordinary value are meekly appropriated.

The morning of Whitsunday, May 15th, was given to my own Church, where I kept the feast, preaching and celebrating the Lord's Supper. In the afternoon I took again my usual Bible Class duty; and in the evening preached, and confirmed *twenty-three* persons, with an Address, in TRINITY CHURCH, CHICAGO.

On Monday, May 16th, I went to Peoria, having convened there

a meeting for consultation of the Trustees of Jubilee College. It was attended by all except two, Dr. Chase being, to our great regret, absent with the army. It continued through the next day, and with free and informal discussion, there was entire unanimity in approving still the plan of dividing its departments and locating them, as soon as practicable, which I presented in full in my Address of 1862. The prospects were then very encouraging of opening at once the Female Department at the present Collegiate site; of occupying for the Academic the Block of ground vested in me in trust by Mr. Burkitt, in the north part of the City of Peoria; and of connecting the Theological Department, for the present at least, with the Bishop's Church in Chicago, where the assistance of competent Clergymen could be obtained for the instruction and training of the students. After much negotiation we have been disappointed by the withdrawal of the Clergyman and his family from the work, for which they were well adapted, and, we considered, most providentially led and inclined. The opportunity, however, remains. This great work of Christian and Ministerial training is offered to us in earnest and tangible forms. Means are provided which would be good and prolific seed, if prudently cultured, of a successful increase. Nothing is wanting but that which should be expected to spring spontaneously from our duty and impulse, the combined purpose of the Rectors and Churches to effect it. The Bishop is helpless. The Trustees are disheartened. The work falls under indefinite suspicion and reproach. Its available resources are unemployed; and the practical economical occasions which God's Providence offers are forfeited, in face of an indifference which ignores the whole, prejudices from the adverse history of the long past, and the drafting of gifts and honor and personal influence to kindred plans in other Dioceses. No characteristic need of our

Church is more vital and distinct than Religious Education, which shall sustain and develop the life and training which begin at the Font, to bring up our young "in the nurture and admonition of the Lord!" If now for the first time the subject were brought before you, and from your age and resources as a Diocese, the large number of sons and daughters sent away to remote parts, or committed to the training of the Romanists, I were to propose the foundation and endowment of Institutions for both sexes adequate to the resources and the need, and I pleaded for their immediate creation—sure I am that it would be accounted a noble object of a Bishop's appeal, and a worthy claim to the generous sympathy and intelligent exertions of the Pastors and Laity. Oh, how much more should the subject challenge this response, practical, resolute and immediate, when it comes to us with the present actual endowment, the past trust, the devout labors, and heart sacrifices which have hallowed "Jubilee" for posterity, and given it as an legacy of blessing for ourselves, and a power which we can enlarge as well as perpetuate. Shall this all come to nought, perish and be wasted, with our honor and duty and love stigmatized, and even foreign friends crying—"What meaneth this waste?"

On Thursday, May 19th, the imposing ceremony took place of the Consecration of ST. JAMES CHURCH in this city, in which I was favored with the presence of the Bishops of Wisconsin and Michigan, and a large number of Clergy attended from Michigan, Ohio, Wisconsin, and New York, as well as from our own Diocese. The sermon was preached by Rev. Dr. Littlejohn, of Brooklyn, N. Y. In the afternoon a meeting was held of conference on the subject of "Christian Unity," and the effort making in that direction by the organization of a Society in New York. I presided, and the able discussion by the clergy present covered a large ground of suggestive thought and appeal.

First Sunday after Trinity, May 29th.—I preached in my own Church in the morning, and in the evening visited the CHURCH OF THE ASCENSION, Chicago, preached and confirmed *seven*. The advance of this congregation under its present Rector is striking and gratifying.

NAPERVILLE, June 1.—This day I laid here with proper services the corner-stone of a Church, having been prevented from doing so the previous day, by heavy rain. After evening prayer, in the usual place of holding service, conducted by Rev. C. A. Gilbert and Rev. E. DeWolf, I delivered an Address; and the congregation going in procession to the site, the stone was laid with prayer and praise. The Church is nearly completed, and is favorably situated on a lot given by the late Capt. Sleight, whose sudden death, followed closely by that of Mrs. S., deprives the parish of valuable friends.

Sunday, June 5.—Performed all the services in my own Church, morning and afternoon, reading prayers, preaching and administering the Communion. In the evening I preached and confirmed *two*, and addressed the candidates in the CHURCH OF THE "HOLY COMMUNION," Chicago, a second visitation.

Tuesday, June 9.—I fulfilled an appointment for the places ministered to by Rev. Peter Arvedson, Deacon, in Kane County. Mr. Arvedson met me at Elgin, and we rode to Dundee, where I held service in the Baptist House of worship, kindly offered by them for my use. I baptized three children, one of them the infant of Mr. Arvedson, preached and confirmed *five*.

In the evening I officiated for the congregation of St. John's, Algonquin, in a large Hall of the hotel; there were no candidates for Confirmation. The persevering and devoted efforts of Mr. Arvedson during a long period of lay services, promise to attain a

result of gratifying success in the erection of an appropriate church, which we hope will be ready for use before winter. It will be the only place of public worship in the town. We shall also purchase the Baptist place of worship in Dundee, which is offered on moderate terms.

Sunday, June 12.—I conducted full services in my own church, and preached morning and evening, spending the afternoon with the Sunday School and Bible Class.

Sunday, June 19th.—Read prayers and preached all day, baptized three children, attended the Sunday School, and before evening service celebrated a marriage in the Church with a crowded assembly.

The Right Rev. Dr. Anderson, Bishop of Rupert's Land, spent this day in the city, arriving late on Saturday night. I did not know of his Lordship's arrival until too late to secure his fraternal assistance in the House of God, but the next day enjoyed his society in private intercourse, which deepened my regret at the loss of his earnest missionary narrative, and godly instruction for my people.

Sunday, June 26th.—The full routine of service as before in the "Bishop's Church."

Sunday, July 3rd, Sixth Sunday after Trinity.—Conducted the services as on the previous four Sundays, and administered the Holy Communion. In the afternoon, Infant Baptism.

Friday, July 8th.—On Thursday the examinations were conducted in the Church, of three candidates for the Priesthood in the presence of, and assisted by a number of the Clergy, and on Friday morning I ordained Rev. ERASTUS DEWOLF, Rev. JONAS GREEN, and Rev. BYRON MCGANN. The Candidates were presented by Rev. Charles A. Gilbert, and the sermon was preached by Rev. Roswell Park, D.D., Principal of Emmanuel Hall, a valuable and successful Institution of Christian learning, to the



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Emmanuel Hall—Bishop of Kentucky—Galena—Kewanee—O. B. Thayer.

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foundation and conduct of which Dr. Park has consecrated his eminent scholarship and experience. A noble accession to our educational strength.

Sunday, July 10th.—Read prayers and preached in the morning, and in the afternoon was favored with a visit from the Bishop of Kentucky who kindly preached for me.

Tuesday, July 19th.—Made a second visitation of EMMANUEL CHURCH, ROCKFORD, preached in the evening and confirmed *four*, and the next morning a woman, dangerously sick, in private.

GRACE CHURCH, GALENA: Wednesday, July 20th.—From Rockford I went to Galena, where, as always, my welcome was most cordial; a thronged and attentive congregation, the church decorated with flowers, and, best of all, *thirteen* carefully prepared and influential persons presented for the “laying on of hands.”

ST. JOHN'S CHURCH, KEWANEE: Thursday to Saturday, July 21st to 23rd.—I spent in Kewanee where I found the Rev. A. E. Wells, the former pastor. On Friday morning, assisted by him, I held service in the Church, administered the Holy Communion, after an Address; and in the evening after prayers, confirmed *five*. This Church is without a Pastor; and is for the present troubled by an unexpected claim of indebtedness, which, however, I trust may be soon satisfactorily adjusted. This has since been arranged on a basis suggested at my visit, with great honor to the liberal spirit of the claimant.

Sunday, July 24.—Read prayers and preached in the Bishop's Church, with the other usual afternoon engagements, when at home.

Sunday, July 31.—The same.

Wednesday, August 3.—I held the examination of OSCAR B. THAYER a candidate for the Ministry from the Methodists. Rev. Messrs. Foster, Osborne, Freeman, Labagh and Wells being present, and also acting as Examiners.

Thursday, August 4.—This was the Fast Day recommended by the Civil Authority, and services appropriate were held morning and afternoon in my Church. Connected with those of the morning was the Ordination of Rev. OSCAR B. THAYER to the Diaconate. Rev. John Foster preached the sermon and presented the candidate. Mr. Thayer has gone to Sterling, Whitesides County, where a church organization has been effected under very favorable aspect.

Sunday, August 7th, I was alone in the services of my own Church, which I fulfilled morning and evening, administered the Holy Communion, baptized three Children, and performed the Burial Service in the Church over a deceased Communicant.

Wednesday, August 10th.—Gave my official consent according to the Canon for the organization of a new Parish on the north side of the River in this city, in the southwest portion, to be known as ST. LUKE'S. This is the twelfth Episcopal Corporation in Chicago; nine of which have Church Buildings, and five of them Parsonages. They are at present well distributed for our population—besides the Scandinavian—three on the North side, four on the South, and four on the West side. There is, however, still unoccupied area, which, with a small capital of assistance from the large and established parishes, could be successfully engaged. With the existing advance and condition of this metropolis there ought to be an Episcopal Church built each year for some time to come. With hearty and united purpose it could be done successfully, and nothing be withdrawn which is rightly due to the rest of the Diocese. Practical concentration and business energy could do it and more—God has entrusted ample means.

CHRIST CHURCH, CHICAGO: Thursday, August 25th.—I laid the corner stone of the Stone Edifice erecting for Christ Church in the southern part of Chicago. It will take the place of the wooden

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Christ Church—Providence—Tiskilwa—Dr. Reynolds—Algonquin—Waukegan.

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building hitherto occupied, and a few months since materially damaged by fire. The Services consisted of Evening Prayer, an Address from myself, and the proper forms at the Corner Stone, to which the Clergy and Congregation moved in procession.

ST. JUDE'S, TISKILWA: On Saturday I went to Tiskilwa, and on the morning of Sunday, August 28<sup>th</sup>, officiated for the Parish of ZION CHURCH, PROVIDENCE, (with St. Jude's, Tiskilwa,) under the charge of Rev. F. B. Nash. There was a full and attentive congregation; *four* were confirmed.

In the afternoon, the worship was in Tiskilwa, where I preached and confirmed *one*, and also baptized an infant son of the Rector.

Wednesday, August 31<sup>st</sup>.—I admitted and ordained to the Priesthood, REV. WILLIAM M. REYNOLDS, D. D., in the Bishop's Church. The Candidate was presented, and the sermon preached, by the Rev. Clinton Locke; and the Rev. Messrs. Osborn, Wells, Gierlow and Waterbury assisted in the Service.

ST. JOHN'S, ALGONQUIN: Friday, September 2<sup>nd</sup>.—I visited Algonquin, and while there, in addition to the other offices, I laid the Corner Stone of a Church to be built from plans by T. V. Wadskier, and which (as before stated) will, when finished, be the only House of Worship in the town. The attendance was large and encouraging. I delivered an Address and availed myself of the occasion to administer the Holy Communion, of which fifteen were partakers.

Sunday, September 3<sup>d</sup>.—Assisted in the Service and administered the Communion in my own Church.

CHRIST CHURCH, WAUKEGAN, Tuesday, September 6<sup>th</sup>.—I visited this Church, now under the charge, for the last seven months, of Rev C. H. Van Dyne, late of St. Stephen's, in this city. After sermon *four* were presented for Confirmation. Mr. Van D. is

administering the Parish with prudence and diligence, and its state is united and prosperous.

Sunday, September 11th.—In the afternoon of this day I held in my own Church a Supplemental Confirmation for the year, at which the Clergy of the city are invited to be present and bring with them such Candidates as may be prepared and anxious for the rite. *Eleven* were confirmed on this occasion, *two* from St. Stephen's Church, the remainder from my own. Seven Clergymen favored me with their services, and the Rev. S. Russell Jones preached the sermon. Among the Clergymen present were three from other Dioceses. I am in hopes that this will grow into a fixed event, and attract the interest of the city Clergy as a simple but beautiful illustration of our organic unity.

THE BISHOP'S CHURCH.—The record of this last act, designed to group the city Churches in a closing Confirmation for the year, in the Bishop's Church, as far as their need or inclination may prompt, leads naturally into such statement as I have to make of its condition and statistics. As a Building, it stands more complete than it was last year; and the Scriptural decoration which I then described, is now inscribed on wall and window in its intended significance. It was hoped that larger improvement still might have been in progress in the Chapel to be built along its Eastern transept. This was part of the original plan, but by the sympathy of friends it is proposed that it shall take place and shape as "Memorial" of the active Christian taken from my own home. Plans in effective taste have been prepared, but the heavy advance in labor and materials, and the unsettled prices of both, have prevented us from attempting the erection of it. I trust that I may live to complete it; because, beyond its precious ideal for me and mine, it will be of great value to the congregation and the Convention. Besides

the Chapel proper, it embraces a large Room where we may safely bestow the theological library now at Jubilee College, which we may use as place for Divinity training, and other needs of the Church in so large a city. The Chapel will be convenient for the business purposes of this body. It will furnish a large addition to the accommodation of Sunday worshippers as it is thrown open into the Church; and, when shut off, become the place of weekly services, daily prayer, and an open sanctuary where individual devotion, hindered at home, may withdraw as to the retirement of a Closet. I wait on God in conscious unworthiness, that he will permit me to rear this House in His Name, and that he will supply from Christian beneficence the means of doing so. The material change in the administration is the loss of my valued and efficient chaplain, Rev. John Wilkinson, who has accepted a Rectorship which severs him from this Diocese as well as from myself. Being debarred from a long visitation during the heat of summer, I have enjoyed my pastoral care, and have myself filled the whole duty for the four months. I hope soon, however, to have proper assistance, as with all its interest and pleasant association, I shall always subordinate my localized pastorship to the preferred claims upon me of the "care of all the Churches." The general statistics have no materially varied, and I am not able to verify them with strict accuracy in the small changes, numerically, that may have recently occurred. I think that all these have increased and the round numbers may be estimated as at least—

Families, *one hundred and fifty.*

Individuals, *fifty.*

Communicants, say *two hundred and fifty.*

The whole number on the list is *three hundred and one; thirty three* have left as known, and *five* have died; which would make the present number *two hundred and sixty-three.*

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Statistics continued—Obituary of Rev. Geo. S. Porter—Diocesan Board.

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The Holy Communion has been administered *twenty-one* times in public, and several times in private.

Baptisms—Infants, by the Bishop, *twenty-eight*.

“ by the Chaplain, *eleven*.

“ by the Rev. Dr. Fitch, *two*. *Forty-one*.

Adults, by the Bishop, *seven*.

“ by the Chaplain, *one*. Total, *forty-nine*.

Confirmed, *thirty*.

Marriages—By the Bishop, *nine*.

By the Chaplain, *five*. Total, *fourteen*.

Burials—By the Bishop, *nineteen*.

By the Chaplain, *eleven*. Total, *thirty*.

#### OBITUARY.

One of our Clergy has been removed by death : Rev. GEORGE S. PORTER. Mr. P. graduated from the General Seminary in New York, came to this Diocese from Western New York in 1853, labored assiduously in several Missionary Stations, but his health failing, he removed to Jubilee College, and for some time attended to the boarding of a portion of the students. He retired to a farm in the neighborhood of Princeville, and continued to work in his Ministry as occasion offered. God called him to endure much bodily suffering, from which he was released on with his last end full, I am informed, of hope and peace.

The list of our Missionary Stations and appointments is as follows :

#### DIOCESAN BOARD.

COLLINSVILLE : Rev. Robert Trewartha, resigned.

DIXON : Rev. James W. Coe.

DUQUOIN, CARBONDALE AND JONESBORO : Rev. William Brittain.

FARMINGTON : Rev. John Benson.

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*Diocesan Missionaries—Of Domestic Committee—Changes in Clergy List.*

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GENESEO AND CAMBRIDGE : S. Goodale, resigned. Rev. W. Green, appointed.

GENEVA AND ST. CHARLES : Rev. George C. Street.

LEE CENTRE AND AMBOY :

MARENGO : Rev. J. Cauch.

MORRIS : Rev. James McGowan.

PERU AND LASALLE : Rev. Matthew McGill.

PEKIN :

PARIS AND SHELBYVILLE : Rev. J. B. Pedelupé.

WARSAW : REV. W. REYNOLDS, D. D.

SCANDINAVIAN MISSION, ST. ANSGARIUS : Rev. J. Bredberg.

DOMESTIC COMMITTEE.

CARLINVILLE AND CHESTERFIELD : Rev. D. W. Dresser.

WILMINGTON : Rev. E. DeWolf.

GILLESPIE, and parts adjacent : Rev. Thomas W. Mitchell.

ILLINOIS CENTRAL R. R. : Rev. J. Wesley Osborne

PREÈMPTION : Rev. George Sayres.

DECATUR : Rev. Silas Totten, D. D., LL. D.

KEWANEE :

KANKAKEE : Rev. Charles A. Albert.

CHANGES IN THE CLERGY LIST.

The following Dimissory Letters have been given and accepted.  
November, 1863.—Rev. E. P. WRIGHT to Ecclesiastical authority of Ohio.

November, 1864.—Rev. A. J. WARNER, to Ecclesiastical authority of Ohio.

May, 1864.—Rev. C. H. WILLIAMSON, to Ecclesiastical authority of Ohio.

June, 1864.—Rev. JOHN WILKINSON, to Ecclesiastical authority of Wisconsin.

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Transfers from—To—Location of Clergy.

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July, 1864.—Rev. BYRON MCGANN to Ecclesiastical authority of Pennsylvania.

August, 1864.—Rev. JOSEPH M. WAITE, to Ecclesiastical authority of New Jersey.

Total SIX.

Clergy received with full Credentials.

Rev. SILAS TOTTEN D. D., LL. D., from Ecclesiastical authority of Iowa.

Rev. THOMAS LYLE, from Ecclesiastical authority of New Jersey.

Rev. THOMAS W. MITCHELL, from Ecclesiastical authority of Ohio.

Rev. GEORGE H. JENKS, from Ecclesiastical authority of Penn.

Rev. WILLIAM GREEN, from Ecclesiastical authority of Wis.

Total FIVE.

The Clergy thus added to the Diocese are employed in the following places:

Rev. DR. TOTTEN is Rector of St. John's Church, Decatur.

Rev. THOMAS LYLE of the Church of the Redeemer, Cairo.

Rev. THOMAS W. MITCHELL, St. John's Church, Gillespie.

Rev. GEORGE N. JENKS, Trinity, Polo, where he succeeds Mr. McGann.

Rev. WM. GREEN, Trinity, Geneseo, succeeding Mr. Goodale.

Rev. HENRY W. WOODS, not yet transferred St. Matthew's, Bloomington, in place of Mr. Kerfoot.

The following added by Ordination have been thus located:

Rev. PETER ARVEDSON, Algonquin and Dundee.

Rev. WILLIAM MORTON REYNOLDS, D. D., Rector of St. Paul's, Warsaw.

Rev. OSCAR B. THAYER, Stirling, Whitesides County.



CHANGES AMONG THE PAROCHIAL CLERGY.

REV. WILLIAM H. COOPER has given up his parochial charge and become agent for the "Freedman's Aid Society."

REV. JOHN FOSTER resigned Alton, Rector of St. Peter's Sycamore.

REV. LYMAN N. FREEMAN, has resigned Galesburg, is officiating in St. Stephen's Parish, Chicago.

REV. SAMUEL GOODALE, resigned Geneseo, and is residing there without present charge.

REV. FREDERIC A. JUNY has left the French Mission, and is at present in Kentucky.

REV. RICHARD T. KERFOOT, resigned Bloomington, from ill health.

REV. MATTHEW MCGILL resigned Rock Island, and is Rector of St. Paul's, Peru.

REV. JAMES MCGOWAN, deacon, has gone from Belvidere to Morris.

REV. ROBERT TREWARTH, deacon, has gone from Collinsville to Lee Centre.

CANDIDATES FOR ORDERS.

There have been *five* admitted during the year ; the whole number has been *eleven*, of whom *three* have been ordained, and *eight* constitute the present number, viz :

JOHN HARRIS KNOWLES, at the General Seminary.

J. WAINWRIGHT RAY, absent in Washington.

CHARLES W. LEFFINGWELL, studying in Poughkeepsie, N. Y.

ALBERT AUGUSTUS FISKE, in Chicago.

D. O. HALSEY, minister from the Congregational Church, studying in Quincy.

JOHN B. SAYE, from the Presbyterian Church, in Bridgeport, Lawrence County.

FREDERIC COPE WHITEHOUSE, General Seminary.

BENJAMIN FRANKLIN FLEETWOOD, Racine and Nashotah.

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 Ordinations—Discipline.
 

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## RECORD OF ORDINATIONS.

## DIACONATE.

On Sunday, Sept. 20th, 16th after Trinity, in Trinity Church, Chicago, PETER ARVEDSON, Rev. Dr. Hawley and Rev. Messrs. Roberts, Smith and Bredberg were present.

Wednesday, March 16th.—In the Bishop's Church, WILLIAM MORTON REYNOLDS, D. D., from the Lutheran Church. Candidate, was presented by Rev. Clinton Locke, and the sermon preached by Rev. Dr. Cummins. Drs. Chase and Clarkson, Rev. Messrs. Jones, Wilkinson and Stout, from Iowa, were present and officiating.

Thursday, August 4th.—In the Bishop's Church, OSCAR B. THAYER from the Methodist Ministry. The candidate was presented by Rev. John Foster, who also preached.

## PRIESTHOOD.

Friday, July 8th, in the Bishops' Church I ordained to this order Rev. ERASTUS DE WOLF, Rev. JONAS GREEN, Rev. BYRON MCGANN.

The candidates were presented by Rev. Charles A. Gilbert; the sermon was preached by Rev. Roswell Park, D. D., and these with Rev. Messrs. Freeman, Osborne and Sheets, participated in the Services.

Wednesday, August 31st, in the Bishop's Church I raised to the priesthood Rev. WILLIAM M. REYNOLDS, D. D.

Rev. Clinton Locke presented him, and preached; attendant Clergymen were Messrs. Osborne, Gierlow and Waterbury. Eight in the Ministry were at the Holy Communion.

## NOTICES OF DISCIPLINE FROM OTHER DIOCESES.

## DEPOSITION.

CHARLES W. CLINTON,	-	-	Bishop Kemper, Wisconsin.
SYLVESTER T. SAWYER,	-		Bishop Eustburn, Massachusetts.
JOSHUA L. BODFISH, deacon,	-		Bishop Clarke, Rock Island.

## Summaries.

## SUMMARY OF STATISTICS AND EPISCOPAL ACTS.

Number of Clergy within the Diocese, *eighty*.

*Presbyters*—Engaged in Ministerial duty, *fifty-seven*.

Entitled to seats, *fifty-eight*.

Engaged in other work, *eleven*.

Infirm or sick, *three*.

Resident without transfer, *five*.

*Deacons*—Whole number, *four*. With full qualifications, *one*.

Clergy added—By Dimissory Letters, *five*.

By Ordination, *three*.

By residence, *one*.

Clergy transferred to other Dioceses, *six*.

Ordinations to the Priesthood, *four*.

Diaconate, *three*.

*Seven*.

Candidates for Orders—Whole number in year, *eleven*.

Ordained, *three*.

Admitted from other Christian bodies, *four*.

“ from the Church, *seven*.

Present number, *eight*.

Consecration of Churches, *two*. Of Burial Ground, *one*.

Confirmations—Public, *forty-one*. Private, *four*.

Confirmed, *three hundred and twenty-seven*.

Corner Stones Laid, *three*.

Consent to New Parishes, *four*.

Institution of Rector, *one*.

Baptisms—Adults, *seven*.

Infants, *thirty-seven*.

Total, *forty-four*.

Funerals, *nineteen*. Marriages, *ten*.

Holy Communion, *twenty-three* times.

Private, *twice*,

*Twenty-five*.

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Presence of the Holy Ghost the only Light and Strength of the Church—Power of Prayer.

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I have preached on every occasion of Visitation, except one, and made Addresses after every Confirmation, besides the similar public duty of my own Church.

CONCLUSION.

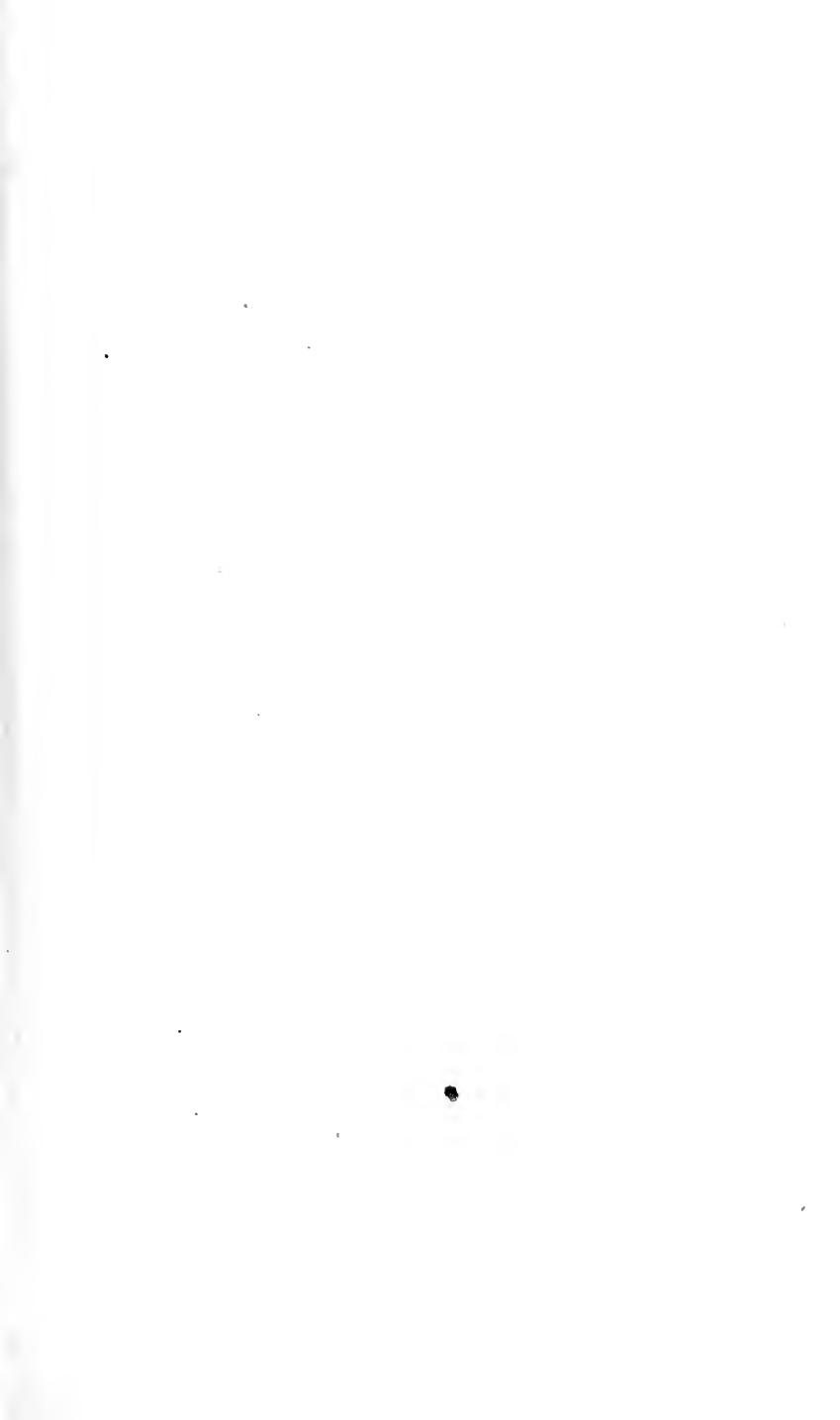
Let me remind you, in conclusion, that on this "Mount of God" supernatural power links itself with the constituted means. This sustains the labors, hopes and triumphs of the Church. The pledged destiny is too high for us to credit if we had to compute for its success our own resources, and the natural agencies we can wield, or hold on self-sustained through the sins and infirmities of our trembling hearts. The Church is sustained and advanced, not by human power or material causes, but by the Divine influence directly imparted. The glory of the Church is the present Comforter—the active, unlimited, indwelling influence of the Holy Ghost. Take this away, let it be for a time unheeded, let the Spirit be grieved by indolence or resistance to withdraw His power, what is left for the Church, calling herself such, but weakness, dishonor and desolation. The candlestick removed out of its place, its lights one by one extinguished as the supply shrinks, burning fainter and fainter until with a name to live, it may be dead. The Church Catholic has witnessed and wept over this decline in her branches, as lights have dimmed which once glowed like suns over wide regions, and now only flickering sparks tremble in the obscurity, through which night birds of superstition flap their wing.

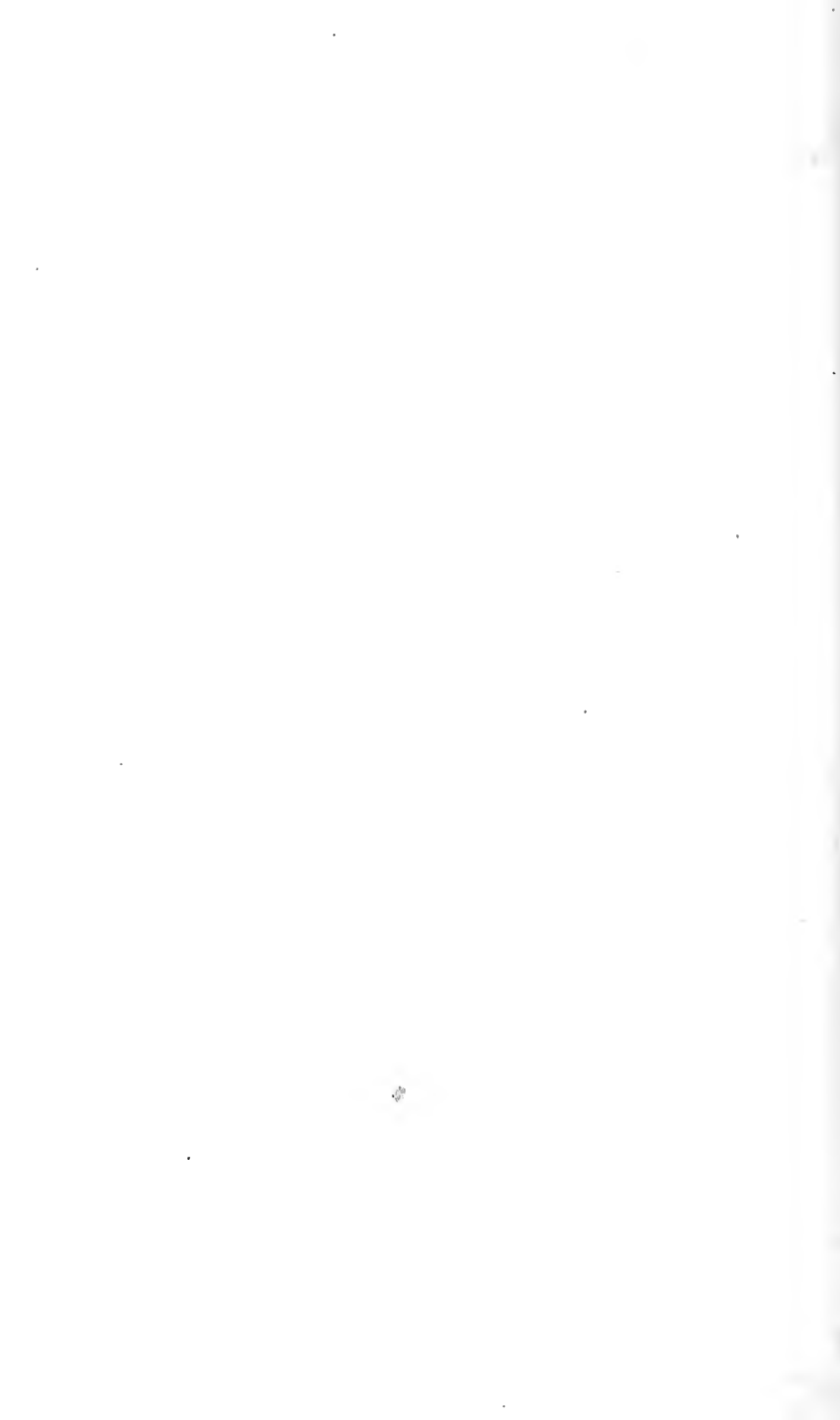
The Holy Ghost is the vital power of the mystical Body of Christ, and in the "magnificence of prayer" we are enabled to enjoy and control this energy which confers every blessing, and averts every risk. Hence it becomes our duty, our interest, our absorbing claim to seek and cherish and employ it; to act faithfully in our individual relations so as to obtain from God the precious gift of

His manifested Presence, and the effects of it in purer religious feeling and practice. The scope of this influence is allied in the Divine economy with the faith and prayer of the Church; though the movement thus to think and strive is His gift, kindling the affections of the Christian soul and exciting the spiritual appetite of the heart, yet must we rise to value, covet and employ it, glorying in the truth "not by might, nor by power, but by My Spirit, saith the Lord."

We always begin by taking the grace of Christ as subsidiary to self-reliance, and with undue confidence in the means, and in the prudence and sagacity with which we can use them. Our vain strength hides or dwarfs the strength of Christ, well if we share with Him really the honor of our success. But as our strength shrivels into foolish weakness, as we find mountains in our way against which it is as the breath of a sleeping child, as gulfs yawn which only an angel's wing could seem to pass—when the mountains open before us, and the gulf is bridged for our trembling feet, and we go on our chastened way in trust and hope, then we lean consciously firmer on the arm of our Beloved. Our weakness perfects that dependence, until from the slowly learned and stammering utterance "Not unto us—not unto us—but unto Thy name be the praise," we attain the manliness of faith which unites in the same breast the conscious power, "I CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENETH ME," and the mysterious experience clear as our very consciousness of natural life, "YET NOT I BUT THE GRACE OF GOD WHICH IS WITH ME."











## NOTICE.

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THE TWENTY-EIGHTH ANNUAL CONVENTION of the DIOCESE OF ILLINOIS, will be held in the BISHOP'S CHURCH, Chicago, on Wednesday, the 13th day of September, A. D. 1864.

CHARLES A. GILBERT,

*Secretary of the Convention.*



